

THE
Juvenile Instructor

VOL. 63

JULY, 1928

NO. 7





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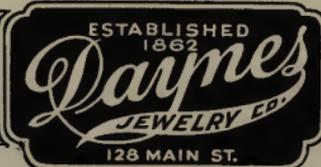
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My new book of frozen salads and desserts tells just how to whip Carnation Milk by boiling the can two or three minutes, then chilling it, and adding 1 teaspoon of gelatine for each cup of milk (send for it).

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$\frac{3}{4}$ tsp. gelatine, 1 tbsp. cold water, $\frac{1}{3}$ cup mayonnaise, 1 cup Carnation Milk, whipped, 2 packages cream cheese, 2 tbsp. Carnation Milk, $\frac{1}{2}$ tsp. salt, 1 cup celery, $\frac{1}{2}$ cup sweet pickles, $\frac{1}{3}$ cup pecans. Soak gelatine in cold water. Beat dissolved gelatine into mayonnaise; fold this into whipped Carnation; fold whipped Carnation into cheese which has been softened with 2 tbsp. Carnation. Add salt and chopped celery, sweet pickles and pecans. Freeze without stirring; cut in cubes; serve in crisp lettuce, garnish with slices of pickle or parsley. Serves 10.

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The Sunday School Feast

"Lovest thou me?" * * * "Feed my lambs." * * *
"Lovest thou me?" * * * "Feed my sheep." * * *

—John, Chapter 21, verses 15-16.

A set time for feeding Christ's lambs and His sheep
Has certainly come, with a purpose so deep
That all who have slumbered should 'rouse and awake,
And with grateful reverence freely partake
Of the Sunday School courses, fresh, wholesome and true—
There are warm invitations for me and for you.

Christ calls on His prophets today as of old,
To gather the lambs and the sheep of His fold,
That all may be nourished and strengthened and fed,
And joy in the bountiful feast that is spread,
Instructing, inspiring till every one
Finds the sure saving grace of the Father and Son.

What if this be their "Last call for supper!" Come on!
Let us enter at once lest the chance be withdrawn.
Like pure oil in lamps may the spirit of truth
Shine brightly, enlightening aged and youth.
For the rich or the poor is the welcome now free—
The call is for all—is for you and for me.

As freshening dews sacred thoughts are distilled—
Those who hunger for righteousness truly are filled
As Sunday School lessons are taught and discussed,
While faith, hope and love and sweet, comforting trust
Are to some newly born and with others increased.
Bless Thy flock as they feed, gracious King of the feast.

—Lula Greene Richards.



THE LATTER-DAY SAINTS IN NEW YORK CITY, IN MUSIC CHAMBER, CARNEGIE HALL.

LATTER-DAY SAINT SUNDAY SCHOOL, NEW YORK CITY, IN MUSIC CHAMBER, CARNEGIE HALL

The JUVENILE INSTRUCTOR

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New York Latter-day Saint Sunday School

By Howard R. Driggs

One of the most striking evidences of growth in numbers and permanency of the Utah group in New York City is shown in the photographs that accompany this statement. Some eight years ago the picture at the right was taken at the old Hawthorne Hall. At that time, a Sunday School which averaged about thirty in all, was being held, made up for the most part of adults, with missionaries and visitors comprising a goodly percentage of the group.

The common notion was that there could not be carried on successfully classes of children, since the little folk were so few and so widely scattered. Some attempts at holding primary and intermediate classes had been made with little success. About 1920 it was finally resolved by some of the parents, rightly concerned for the welfare of their boys and girls, that these classes would be held even though but one pupil attended, and for some years the work was faithfully carried on, though with not much increase of the unsteady attendance of a very few children.

Within the past few years, however, there has been a decided impetus. A slogan adopted some time ago, KEEP IN STEP WITH THE SUNDAY SCHOOL, followed up with some vigorous enlistment work, and especially with the perfecting of the organization with leaders and teachers, has made for the most encouraging growth shown in the pictures, the more

recent of which was taken on Mother's Day when the lower floor of the Music Chamber of Carnegie Hall was crowded with old and young, nearly 100 pupils of the kindergarten-primary, intermediate, and first theological classes being in attendance.

The superintendency of the New York Sunday School are Cyril Pearson, Wayne Driggs, and Harold Bentley. Dr. Lawrence Coffin, who for several years did most faithful work as superintendent, is still a kind of godfather



Primary and Intermediate Classes N. Y. Sunday School, 1920

of the work, having been appointed to the special service of promoting the work of the Sabbath Schools in the Mission. In addition to these leaders, there is a group of most efficient other officers and teachers. The young men and women who are taking courses in the various educational institutions, and filling positions in and near New York have given excellent help in this work. The one pressing need is more class rooms. Though the Carnegie Hall gives a better auditorium for the general services and is much in keeping with the high standards of our people, it still has much to be desired in a home for either the congregation as a whole or for the Sunday School and the other organizations. The earnest hope of all who are here is that we shall one day have a permanent and satisfactory place of abode which we can call our own. The situation justifies such a home, and steps, we trust,

will be taken by the leaders to help us realize it.

New York has become the permanent abiding place for hundreds of young people from the West who are filling responsible positions in many different lines of work. It is also gathering new members from these parts and from Europe. There are children being added rapidly to the colony; three babies were reported for the cradle roll only last week. The parents, represented on Mother's Day, gave voice to their heartfelt appreciation of the splendid work being accomplished for their children, whom they are bringing from even twenty-five miles each Sabbath morning in several cases, that these little ones shall be brought up in the spirit of the Gospel of Christ. We all rejoice in the achievement and in the splendid promise for the future.



OFFICERS AND TEACHERS, L. D. S. SUNDAY SCHOOL, EL SEGUNDO, CALIF.

Reading from left to right, front row: Gladys B. Hill, Valeria D. Lake, Meta W. Osborne (Chorister), Edna P. Randall, Evelyn Eason (Secretary), Virginia B. Purser. Back row: Walter Hyde, N. T. Allen (Organist), Albert Bybee (1st Asst. Supt.), Joseph S. Randall (Supt.), T. A. Atkins (2nd Asst. Supt.), Vinton Houser, Horace J. Randall (Asst. Secretary).



MAIN STREET AND SOUTH TEMPLE IN 1898

A Prophet's Promise and its Fulfilment

By J. Percy Goddard

Few of our young people of today know that in 1887, by act of the Congress of the United States, the Church of Jesus Christ of Latter-day Saints was disincorporated, and that by authority of the same act most of the properties of the Church were confiscated and placed in the hands of a receiver to be sold, and the proceeds used for the benefit of the common schools. At the same time the Mormon people were threatened with disfranchisement.

For years the Church, for the use of the Tithing Office, the Historians' Office and Gardo House, and even for use of the Temple Block, had to pay

a nominal rental. The President's office was seized and the record books taken by the receiver. Besides having to pay rent for use of its own properties, the Church was placed under a heavy financial burden for the legal and other expenses of the receiver. It was not until after Statehood in 1896, more than eight years after the receiver was appointed, that the seized properties were returned to the Church.

When Lorenzo Snow became President in 1898, the Church was heavily burdened with debt, largely as a result of the confiscation of its property by the government, and also due to a neglect of the payment of their tithes



LION HOUSE, CHURCH OFFICES AND BEE HIVE HOUSE, WITH OLD WALL

by the membership of the Church. The leaders of the Church were greatly embarrassed at their inability to meet many of the very legitimate demands made upon them. Temporary relief was secured by the issuance of one million dollars of Church bonds.

In the spring of 1899, President Snow and other leaders made a tour of the Church beginning at St. George, and from there throughout the stakes the President declared this message:

"The time has now come for every Latter-day Saint who calculates to be pre-

pared for the future and to hold his feet strong upon a proper foundation, to do the will of the Lord and to pay his tithing in full. That is the word of the Lord to you."

From a sermon delivered by the President in Provo, July 23, 1899, the following is quoted:

"I say, and say it in the name of the Lord, the time has come when the Lord will not look upon us as He has looked upon us in the past; but He requires us now to honor this law (tithing) and make it holy. * * *

"If you will do this, the Lord God of Heaven will cause His blessings to flow



OLD TITHING OFFICE AND DESERET NEWS



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and Eagle Gate

unto you to an extent that will be astonishing. He will help us out of our present difficulties, and indebtedness, and He will give us honor before the nations of the earth, and influence over those that would seek to destroy us; and the blessings of Heaven will be upon us most bountifully. This I know, and I say it in the name of the Lord Jesus."

The people of the Church had faith in their president and a large proportion of those who had been neglectful of their tithes reformed. Truly the change which occurred in the next few years in the finances of the Church and in its standing before the nation was "astonishing."

In 1899 the cobble-stone wall seen in the accompanying pictures still surrounded much of the south and west sides of the block now occupied by the Church office buildings. The *Deseret News* occupied the old adobe building inside the wall on the corner where the Hotel Utah now stands.

The prosperity which resulted from the obedience of the people is evidenced by the fact that by 1907 the one million dollar bond issue was paid off, besides which the following record of

building construction was carried out in the few years immediately following President Snow's promise:

1900 to 1903 the first three build-



Bishop's Building

ings of the Latter-day Saint University were built on North Main Street.

1901 and 1902, the *Deseret News* building.

1902, the Bureau of Information, Temple Block.

1904, the Dr. Groves L. D. S. Hospital.

1907 to 1909, the Bishops' Building.

1909 and 1910, the Vermont Building.

1910, the Deseret Gymnasium.

1911, the Hotel Utah.

1914, the Church Office Building.

Also those who have lived in Utah

for the past thirty years need but to compare our ward chapels and recreation halls all over the Church today with our meeting houses of 1899, to realize how wonderfully President Snow's promises have been fulfilled.

Moreover, many thousands of individual members of the Church are ready to testify that the promises of both modern and ancient prophets predicated upon obedience to the divine law of tithing, have been and are being realized by them and by their families.

"Behold, to obey is better than sacrifice and to hearken than the fat of rams." I Sam. 15:22.

Brigham Young's Missionary Experiences

By Susa Young Gates

Brigham Young reached New York and took passage for Liverpool, March 8, 1840. He writes of this event:

Outward Bound

"We engaged our passages for Liverpool on board the Patrick Henry, a packet ship of the Black Ball Line, Captain Delino, and paid \$18 each for a steerage passage, furnished our own provisions and bedding, and paid the cook \$1 each for cooking. Brother H. C. Kimball and myself occupied a lower berth, Brothers Parley and Orson Pratt the one over us, Brothers George A. Smith and R. Hedlock an upper berth at their feet; two Englishmen occupied the berth below. The brethren in New York furnished us with an ample supply of provisions by donation; the sisters made us ticks and filled them with straw for beds and filled some bags with straw for pillows."

"March 9—A large number of Saints came down to the wharf to bid us farewell. When we got into the small boat to go out to the ship, the brethren sang, 'The Gallant Ship is Under Way'; we joined them as long as we could hear. When we got on board, the vessel weighed anchor; the steam-tug took us out to Sandyhook. Brother L. R. Foster, the presiding Elder of the New York Branch, came out to the Hook and returned with the tug. We set sail, and by sunset lost sight of our native shore. I was sick nearly all the way and confined to my berth. For eight days we had a fair wind, from the eighth to the tenth day a very heavy gale, from the eleventh to the thirteenth day part of our bulwarks

were washed away and the water ran down the hatches in large quantities."

Arrive in Liverpool

"April 6—We landed in Liverpool; I got into a boat with Elders Kimball and P. P. Pratt, and when I landed on the shore I gave a loud shout of hosannah. We procured a room at No. 8, Union Street. The ship failing to get into the dock with the tide, I sent a boat for Brothers O. Pratt, George A. Smith, and R. Hedlock.

"We held a meeting, partook of the sacrament and returned thanks to God for His protection and care exercised over us while on the waters, and asking that our way might be opened before us to accomplish our missions successfully."

"April 7—We found Elders John Taylor and John Moon, with about thirty Saints who had just received the work in that place."

Almost upon arrival in England, Brigham and his associates called a general conference of all the branch officials and converts to meet in Preston, April 14, 15, 16. At this conference some of the great and most far-reaching institutions and organizations were founded, their results reaching across time into eternity. Willard Richards, who had been named in a revelation the year before but who was in England, was ordained an Apostle.

¹Mil. Star, Vol. 25, pp. 711-712.

The *Millennial Star* was founded. Committees were named to copyright and publish the Book of Mormon and the Doctrine and Covenants in Europe, to lessen the cost of those precious books for English converts, and much local business was transacted. A Hymn Book was decided upon and Brigham was made chairman of that committee. This conference was held in the famous old Cockpit at Preston. Brigham thus summarizes the historic gathering:

"April 8—Went to Preston by railroad, and found a multitude of Saints who rejoiced at our arrival and made us welcome."

"April 9—Brother Willard Richards, who is the son of my mother's sister, Rhoda Howe Richards, came to Preston. I was so emaciated from my long journey and sickness that he did not know me. He gave us an account of the condition of the Churches in the British Isles. I wrote for Brother Woodruff to come to Preston and attend conference with us."

"April 12 (Sunday)—I met with several of the Twelve in the Cock-pit, Preston, and bore testimony to a crowded assembly of the truth of the Gospel."

"April 14—I met in council with six of the Twelve in Preston, viz., Heber C. Kimball, P. P. Pratt, Orson Pratt, Wilford Woodruff, John Taylor and George A. Smith, this being the first council held by a majority of the quorum of the Twelve in a foreign nation. Elder Willard Richards was ordained to the office of an Apostle, and received into the Quorum of the Twelve by unanimous vote, agreeable to a revelation given to Joseph Smith in Far West, July 8, 1838. I was chosen standing President of the Twelve by unanimous vote."

"April 15 and 16—Attended a general conference of the Church of Jesus Christ of Latter-day Saints, held in the Temperance Hall, Preston, Lancashire, England. Elder Heber C. Kimball was chosen to preside, and Elder William Clayton, clerk. There were represented 1,671 members, 34 elders, 52 priests, 38 teachers and 8 deacons."

"During this conference we resolved to publish a monthly periodical in pamphlet form, to be edited by Elder P. P. Pratt, also to publish a selection of hymns, and that Elders P. P. Pratt, John Taylor, and I, select said hymns."

"It was also resolved that Elders H. C. Kimball, P. P. Pratt and myself be a committee to secure the copyright of the Book of Mormon, and book of Doc-

trine and Covenants, as soon as possible."³

Thus briefly does Brigham dispose of the vast enterprises projected at that first Conference of the Twelve Apostles in Europe. It is noticeable that Brigham, when recording the various committees, fails to state that he was made chairman of all of them. Then or never did Brigham Young parade his own powers or place. He possessed a humility which few understood.

Following this Conference, Brigham wrote the following letter to the Prophet at Nauvoo:

"April 16, 1840.

"To President Joseph Smith and Counselors:

"Dear Brethren—

"You no doubt will have the perusal of this letter and minutes of our conferences; this will give you an idea of what we are doing in this country.

"If you see anything in or about the whole affair that is not right, I ask, in the name of the Lord Jesus Christ, that you would make known unto us the mind of the Lord and His will concerning us.

"I believe that I am as willing to do the will of the Lord, and take counsel of my brethren, and be a servant of the Church as ever I was in my life; but I can tell you I would like to be with my old friends; I like new friends, but I cannot part with my old ones for them.

"Concerning the Hymn Book—when we arrived here, we found the brethren had laid by their old hymn books, and they wanted new ones; for the Bible, religion and all is new to them. When I came to learn more about carrying books into the States, or bringing them here, I found the duties were so high that we never should want to bring books from the States.

"I request one favor of you, that is, a letter from you, that I may hear from my old friends. I trust that I will remain your friend through life and in eternity. As ever,

"Brigham Young."

The great soul of the Prophet was stirred by the humility of this letter, and he saw at once the possibilities of growth and progress outlined by his

³Mil. Star, Vol. 25.

⁴Mil. Star, Vol. 25, p. 727.



Wilford Woodruff

friend and associate Apostle. His answer indicates his own wisdom and his confidence in Brigham and the brethren who were in Great Britain:

"There are many things of much importance on which you ask counsel, but which I think you will be perfectly able to decide upon, as you are more conversant with the peculiar circumstances than I am; and I feel great confidence in your united wisdom, therefore you will excuse me from entering into detail; if I should see anything that was wrong, I should take the privilege of making known my mind to you."

Brigham's brief journal record goes on:

"April 18—I accompanied Elder Woodruff to Burslem by railway and stage; stayed at Brother Samuel Johnson's."

"April 19—I preached to the people in Hanley in the forenoon and evening; partook of the sacrament with the Saints in the afternoon. After evening meeting I accompanied Brother Woodruff and other brethren to Stoke-upon-Trent, and spent the night with Brother Hulme."

"April 20—In company with Brother

Woodruff I rode to Stafford, and from thence to Wolverhampton."

April 21—We took coach to Dudley, and had a plain view of the old Dudley Castle, the age of which is not known; it is partly in ruins. We rode to Worcester, and spent several hours in the city, visited the noted ancient Cathedral, which is 400 feet in length, and contains many fine specimens of sculpture of ancient bishops, lords and princes, some of which, historians say, have been there for 700 or 800 years, and are reported to be as fine specimens of statuary as can be found in Europe. Nearly every portion of this majestic edifice is carved out of solid marble; the pulpit is carved out of one block. It also contains a small chapel hewn out of solid marble. The Church of England holds service in this cathedral twice each day in the year; we remained during the afternoon service, at the close of which we rode to Ledbury.

"On the road we passed through the town of Malvern, at the base of Malvern Hills, the most beautiful range of hills in England, being among the highest and affording the most splendid prospect of the surrounding country for 30 miles. Surrounding one of the highest hills, which is called the Herefordshire Beacon, are many large intrenchments, one above another, supposed to have been made by the ancient Britons for a retreat in time of war. These hills have been a famed place of resort for the kings, queens, princes, lords and noblemen, and also the poets of England during the summer season. We had a view of Eastner Castle as we passed along. We spent the night at Mr. Francis Pullen's, having traveled 51 miles."

Brigham Young Visits John Benbow

There lived at Froom's Hill a wealthy farmer, named John Benbow. Apostle Woodruff, who landed in England two months ahead of Brigham Young, had made fast friends and converts among the "United Brethren" of which sect Mr. Benbow was an influential member.

After the Conference in Preston, Brigham Young accompanied his friend, Wilford Woodruff, over to the potteries of Staffordshire, traveling, preaching and baptizing in and around that vicinity for over a month. He does not enumerate all his baptisms or detail his labors, but what he tells

¹Mil. Star, Vol. 1, p. 266.

²Mil. Star, Vol. 25.



HOME OF JOHN BENBOW, FROOM'S HILL, ENGLAND
Where Wilford Woodruff Preached

is interesting as a proselyting document:

"April 22—We walked to Froom's Hill and called upon Brother John Benbow, who received us kindly. We also had an interview with Elder Thomas Kington, and in the evening we held a meeting at Stanley Hill Branch, and ordained four priests and one teacher."

"April 23—We walked to Morrends Cross, where I remained, and Elder Woodruff walked to Malvern Hills and preached."

"April 24—I preached at Malvern Hills and returned to John Benbow's, at Froom's Hill, where I remained till the 30th, preaching and writing letters to E. Robinson and Don C. Smith, also my wife and my brothers, John, Joseph and Lorenzo D. I baptized four. Elder Woodruff returned, having preached at Crowcut, Moorends Cross, and Ashfield, and baptized thirteen. I walked in company with Brother Woodruff to Dymock, where we met Brother Willard Richards at Elder Kington's, and spent the night together."

"May 1—We walked to Ledbury, and mailed our letters; from thence to Froom's Hill, and stayed all night."

"May 2—I returned to Ledbury, where I remained preaching and baptizing until the 6th, when I proceeded to Lugwardine, and preached in the evening, and confirmed several."

During the next two weeks Brigham traveled around preaching and baptizing. He visited Marden, Shucknell Hill, Lugnardine, Ledbury, Dymock and Turkey Hill. He writes:

"May 17 (Sunday)—We met at Gadfield Elm chapel. Elder Woodruff preached in the forenoon; and while I was preaching in the afternoon, several opposers endeavored to raise a disturbance. I commanded peace and order in the name of the Lord, and by virtue of the laws of the land. Elder Richards and another brother went to the door, and peace was restored. We administered the sacrament, confirmed five, ordained four priests and one teacher."

"May 18—Elders Woodruff, Richards and myself went to Brother Kington's, in Dymock, and baptized several. As it had been customary for the United Brethren, over whom Elder Kington had presided for several years, to have a feast on that day, Elder Kington prepared a feast, and at 4 p. m. about 100 Saints congregated. I addressed them, much assisted by the Spirit of God, and asked the Lord to bless the food prepared for us, when we sat down and partook of the bounties presented on the occasion. Elder Richards made some appropriate remarks, and I followed him; after which we confirmed three, and ordained one elder and six priests. Three were baptized after meeting, making twenty baptized that day."

"May 19—Brothers Richards, Woodruff and myself went to Keysend Street. I preached. After meeting Brother Woodruff baptized four, and Brother Richards and I confirmed them."

Wilford Woodruff's report of his friend's work in this place recorded in the *Star*, Vol. I, page 82:

Mil. Star, Vol. 25.

"Elder Young labored with us about one month, during which time many were baptized, confirmed, and numbers ordained to preach the Gospel; and the Saints were edified and their hearts made glad with the teaching and instruction of Elder Young."

*Supervises the Choice of Hymns.
Publishes Book of Mormon and
Hymn Book*

"May 20—Brothers Woodruff, Richards and myself went on to the top of the Herefordshire Beacon, where, after prayer, we held a council and agreed that, since we had obtained 250 pounds from Brother John Benbow, and 100 pounds from Brother Kington, towards publishing the Book of Mormon and Hymn Book, I should repair immediately to Manchester, and join the brethren appointed with me as a committee, and publish 300 copies of the Hymn Book without delay. It was also voted that the same committee publish 5,000 copies of the Book of Mormon, with an index affixed."

Generous Farmer John Benbow! English converts and all musicians should honor his name.

"May 21—Went to Burslem, and found Elders George A. Smith and Theodore Turley. Brother George A., approved of the proceedings of the Beacon Council. I remained in Burslem until the 23rd, when I proceeded to Manchester and found Brother P. P. Pratt and the brethren all well."

"May 24 (Sunday)—Met with the Saints at Manchester, and preached. Waited upon publishers to find out their prices, etc."

It is to be remembered that Brigham Young had worked in a printing office in his boyhood days.

"Elder Taylor and Elder Kimball arrived in Manchester. The committee on the Hymn Book commenced, and we continued selecting hymns until the 30th, when in company with Elders Kimball and Taylor, I went to Liverpool and preached on Sunday, 31st."

First Company of Emigrants to Zion

Brigham Young's organizing genius was never more ably demonstrated than

in the simple yet effective manner in which he founded the European Emigration system. *The Star*, Vol II, page 3, announces that near 1,000 persons were emigrated during the first year, June, 1840 to May, 1841. Brigham writes:

"June 1, 1840 (His birthday)—Brother Kimball and I met with the brethren about to sail for America, and organized the company."

"June 6—The first company of Saints from England, numbering forty-one souls, sailed for the land of Zion; John Moon, president."

"June 11—Went to the Zoological Gardens. It rained, and I returned, thankful that I had a comfortable lodging place in my own hired house. After a conversation with Brother Pratt on the necessity of the elders having the power of God with them, I retired to my bed and soon fell asleep, and had a dream about my family being well."

An interesting side-light is thrown upon the screen in connection with this dream by Lorenzo Snow, who was called to go on a European mission in the spring of 1840. Before leaving Nauvoo he called at the homes of some of the Apostles' wives. He says in his history (Page 47):

"I found Sister Young occupying an unfinished log hut, with a loose floor and no chinking between the logs; consequently the sides and ends of the hut were open, leaving the inmates exposed to wind and storms. When I called, she had just returned from a long, fatiguing and fruitless search for her milk cow, which had strayed the day before, and on which she depended for sustenance for her little ones. On my asking her what she wished me to say to her husband, she replied: 'You see my situation, but tell him not to trouble, or worry in the least about me—I wish him to remain in his field of labor until honorably released.' Her apparent poverty-stricken, destitute condition deeply stirred my sympathy. I had but little money—not sufficient to take me one-tenth the distance to my field of labor, with no prospect for obtaining the balance, and was then on the eve of starting. I drew from my pocket a portion of my small pittance and presented it, but she refused to accept.

*Mil. Star, Vol. 25.

*Mil. Star, Vol. 25.

*Mil. Star, Vol. 25.

*Mil. Star, Vol. 25.

it. Partly with purpose, the money dropped on the floor, and rattled through the loose boards, which settled the dispute. Bidding her goodbye I left her to pick it up at her leisure."

Of such women are the queens of heaven! Does anyone wonder that Brigham Young loved and trusted his wife and wives?

"June 21 (Sunday)—Brother P. P. Pratt and I preached to the Saints in Carpenter's Hall, for the first time after I had hired it. I remained with Brother Pratt, preparing the Hymn Book, until the 22nd, when I returned to Liverpool, to attend to the printing of the Book of Mormon. I went to Manchester on Friday, the 26th, and on Sunday, 28th, preached in the Hall. We finished the collection of hymns, and prepared the index for the press."¹¹

Brigham Young was a musician, a natural one, and a wise man, so that he was of great help to the poet-printer,

Parley P. Pratt. Concerning the Hymn Book, the Prophet wrote to Brigham Young later:

"I have been favored by receiving a Hymn Book from you, and as far as I have examined it, I highly approve of it and think it to be a very favorable collection.

"You can use your own pleasure respecting the printing of the Doctrine and Covenants; if there be a great demand for them I have no objections but would rather encourage it. I can say, that as far as I have been acquainted with your movements, I am perfectly satisfied that they have been in wisdom; and I have no doubt that the Spirit of the Lord has directed you, and it proves to my mind that you have been humble, and your desires have been for the salvation of your fellow-man and not for your own aggrandizement."¹²

¹¹Mil. Star, Vol. 25.

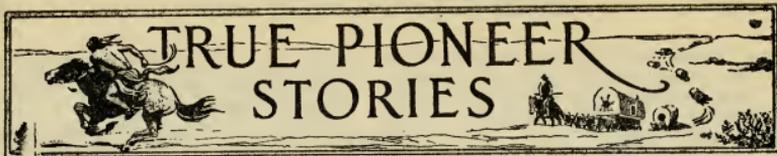
¹²Mil. Star, Vol. 1, page 267.



L. D. S. SUNDAY SCHOOL, EL SEGUNDO, CALIFORNIA

Organized December 5, 1926

TRUE PIONEER STORIES



By Harold H. Jensen

MARY ANN ALLEN LOWRY

Unusual interest seems to be taken in the True Pioneer Stories, for credit for this article is not due the writer but must go to M. D. Lowry, formerly superintendent of the Sunday School at San Bernardino. Brother Lowry writes also that he has been a subscriber to the *Juvenile Instructor* for several years and says he has "grown very fond of this little magazine. Could its value to the home be estimated in dollars and cents, the Latter-day Saints would deem it their greatest asset."

He is kind enough to continue: "I have very much enjoyed the Pioneer Stories, possibly because many depict the life of my dear grandmother, whom I have heard many times relate the trying circumstances of her life. For some time I have had a desire to have her history published. Her life has been one long battle for truth, enduring the hardships of life with never a murmur, ever willing to sacrifice anything, even life itself, and with ever the prayer on her lips that she might be able to endure to the end.

"Firmly rooted in the faith, as only those whom God has called, she has been able to endure every wind of temptation and trial, sending deeper the roots of conviction.

"She is one that is able to estimate the value of her religion by the price she has paid.

"I have secured a short biography of her life, together with her picture, which I am sending to you in the hopes that you can arrange it into a suitable story for the *Juvenile*."

With this introduction now comes the story: Mary Ann Allen Lowry, the daughter of Daniel and Mary Ann

Allen, was born March the 10th, 1837, in Kirtland, Geauga Co., Ohio. Her parents were among the early converts to the Gospel of Jesus Christ of Latter-day Saints and passed through many of the persecutions and mobbings incident to these times. Although but seven years of age at the time of the martyrdom of the Prophet Joseph



MARY ANN ALLEN LOWRY

Smith, she distinctly remembers the sorrow that hovered like a cloud of darkness over the members of the Church, when the word came that their beloved Prophet and leader had been so unjustly slain. She also recalls seeing the great crowds of people who came to view the remains of Joseph and Hyrum.

When the Saints were driven from Nauvoo, her parents were among the members. When on this tedious, hard,

journey across the state of Iowa, and while all were suffering with chills and fever, her mother passed to the great beyond, was wrapped in a sheet and laid in a lonely grave by the side of the road.

Remaining in Council Bluffs for a season, the family started again for the Valley on May 15, 1849, traveling in Samuel Gullies' Company. After traveling for over four months with ox teams they arrived in the Great Salt Lake, Sept. 22, 1849.

She was now 12 years of age and lived with her father for eight years, he following the trade of shoemaking and the tanning of leather.

From Salt Lake they moved to Big Cottonwood, near Murray, living there eighteen months.

She was married to John Lowry, Jr., of Manti, Utah, where they went to reside. Here she passed through all the hardships and trials of pioneer life and took part in early-day labor such as carding and spinning of wool, knitting stockings and the making of straw hats, both ladies' and men's.

She also passed through all the terrors of the Indian war, while living a mile out of town near a warm spring where the Indians often gathered, in times of peace, to spend the winter. Many nights she was left

alone with her little family, while in the camp near by, hundreds of Indians would carouse and whoop all night, and she did not know what hour she and her children would all be massacred or fall into their hands.

She is the mother of two sons, and four daughters, one son and two daughters living. She also has forty-one grandchildren, thirty-one of them living, and has thirty-six great grandchildren.

She lived in Manti fifty years, then moved to Ferron, Emery County, where she now resides, at the wonderful age of ninety-one, much of the time staying alone in her own home.

She has been a faithful worker in the Church. Though her eyesight is failing, she still enjoys talking over the principles of the Gospel and her mind is still vivid of the trials and persecutions of the Saints.

In conclusion, the writer must express his appreciation to Brother Lowry for sending the article and wishes more would do likewise, for pioneers are becoming scarce and their history should be told for coming generations to remember. No greater object lesson can be found than in the lives of these veterans who in many cases gave their all for their belief, and—never said "no."

Cheer Up

By Weston N. Nordgran

Cheer up and smile!

There's nothing worth while,

Unless you can muster a grin!

Cheer up! And smile

In the old-fashioned style—

Then get in the battle and win!

Cheer up and go!

Press on in the show!

Girt up your courage and grit!

Cheer up! And fight

For the truth and the right!

And never give up 'til you do it!

Tackle your task,

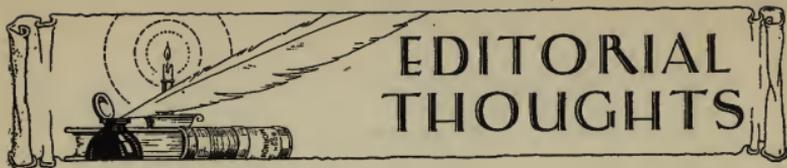
Whatever they ask;

Go forth with a conquering
heart!

Fight to the last,

Though trials may blast—

And you'll win in what'er you
start!



EDITORIAL THOUGHTS

JUVENILE INSTRUCTOR

Organ of the Deseret Sunday School Union

PRESIDENT HEBER J. GRANT, EDITOR
 GEORGE D. PYPHER, ASSOCIATE EDITOR
 ALBERT HAMER REISER, BUSINESS MANAGER

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SALT LAKE CITY - - - JULY, 1928

The Gospel Bids Us Have Joy*

By Elder Stephen L. Richards

I have seen several representations of the personality of Christ portrayed

*Portion of address delivered April 6, 1928, at the 98th Annual Conference of the Church.

on the stage, and more recently portrayed on the moving-picture screen. I cannot remember that in all these representations I have ever seen the Christ made to appear happy. I have seldom if ever seen Him appear to smile. All of the representations have brought a message of gloom, sadness and final death. It may be that certain good is accomplished by such representations. I take it that it is desirable that we should remember the sufferings of our Lord and Savior. We are called upon by the Lord Himself to commemorate His broken flesh and His spilled blood. His remarkable, incomparable sacrifice should never leave our minds, for it is by and through that sacrifice that He did become our Savior and our Redeemer. Yet at the same time I do not look upon the Savior of the world as a man of gloom; nor do I regard the Gospel He gave to the world as one of despair, or one which is intended to kill the joy in humanity.

All the natural world bids us have joy. The flowers that bloom, the sweet perfumes that greet our senses, the colors that enliven our environment, are all calculated to bring to us joy, to enliven us with a sense of beauty, richness and fulness of life.

Christ did not come to take the color out of life, and I attribute the large measure of indifference to His word, indeed, the resistance which is set up against it, in no small part to the erroneous interpretation of His cause, of His life and His service—under which misinterpretation the world has suffered for centuries of time.

"Men are, that they might have joy." It is as natural to long for joy as it is to live, and it would be a perversion of the fundamental philosophy

of things if religion were to be interpreted as an imposition upon life, to take out its joy and its gladness.

Helpful Environment in the Church of Christ*

By Elder David O. McKay

The "Mormon" Church has always encouraged legitimate amusements; in this respect, at least, it has set a worthy example to the world. That "helpful environment" mentioned by Mr. Bryan has been in the Church of Jesus Christ ever since its organization. Away back in the days of Nauvoo we find the drama introduced by the Prophet Joseph. We find acting in that drama men who later became prominent leaders in the Church. Among them was the man who succeeded the Prophet Joseph, Brigham Young. He, imbued with the necessity of influencing the people in their amusements and of using their recreation as a means of instilling virtue, integrity, and honesty, brought to these valleys that spirit. Why, even on the plains, after a day's march, the wagons were drawn up in a circle, a man with the violin would take his place by the campfire and there on the prairie the sturdy Pioneers would join hands in a dance, opening it by

prayer, and participate in amusement that fostered the spirit of the Gospel. Two years had not passed after their entrance into the "Valley" before they built the "bowery," and there presented, undoubtedly, the first drama that was ever given in the West. Later they built the Social Hall. Perhaps, there are those in the audience today who, after listening to the opening prayer, joined hands in the cotillion, dancing in a spirit best understood by the remarks of President Brigham Young, who once said, in substance: "The atmosphere of the *dance* should be such that if any elder be called from the party to go to administer to a sick person, he could leave with the same spirit that he would go from his elders' quorum meeting." All over this land, today, in the excellent community centers established by those early pioneers, you will find the amusements characteristic of the spirit of the community, fathers, mothers, boys and girls, mingling together in the dance, in the drama, and in other social functions, the modifying and uplifting influence of the Church permeating all gatherings. And here I add that the Latter-day Saint Church was the first Church in the world, I am informed, to give approval to the Boy Scout movement. So, the world, in order to get into their churches the spirit of proper amusements * * * needs only to accept the ideals of the Latter-day Saints.

*Part of sermon delivered April 5, 1928 at the 98th Annual Conference of the Church.

The Temple

When each home is a temple,
Its every room a shrine,
Its hearth a sacred altar
Inscribed to things divine;
When each eye in the circle
Reflects that altar flame,
Each mealtime sacramental
Unto the Wondrous Name;

When each morn is a prayer-time
Each evening hour is blessed
With all the grace of kindness
And all the peace of rest;
When each task is a service,
Each word a psalm of praise,
The world will swing in sunshine
Through all the golden days.

—Clarence E. Flynn.



SIGNS OF THE TIMES

BY J. M. SJODAHL

A GLORIOUS FUTURE

It is doubtful whether a prettier and more inspiring sight was ever seen on the streets of Salt Lake City than the children who paraded the business district on June 9, as part of the 33rd annual conference of the Mutual Improvement Associations and the Primary 50-year jubilee celebration. The marching children, facing the future with joy and faith sparkling in every countenance, and the gorgeous floats indicating work done and to be done, made a deep impression on the thousands that lined the thoroughfares on both sides.

For my own part I was led to contemplate the future of this young and rising generation, and I could see glory ahead. Some of us older men may be inclined to think that when the evening shadows of our own life begin to fall, that means the coming of the end of civilization itself. We are apt to despair of the future, because the work of our own fathers on this earth is ended and because our mission is drawing to a close. But not so. Our work remains and will be taken up where we left it, and carried on towards completion by those who are now children and babes. And how glorious will not the progress in the next generation be! Marvelous, indeed, is the inheritance this generation leaves to the next—inventions, annihilating distances and enabling every intelligent laborer to do the work of ten; resources, abundant enough to pave the streets of cities with gold, if that were desirable; scientific knowledge, surpassing that of any previous age, as far as history knows; and above all, the Church and the Gospel of Jesus Christ restored, the greatest power for

advancement and accomplishment in existence. What may we not expect of the next generation, with all these immense advantages to start with! I would not be surprised if the Prophet of the Lord should tell us, as the word of the Lord, that some of these children, or their children, would live to see the coming of the Lord in power and the transformation of all the kingdoms of the world into one kingdom of the Lord, as it is written: "The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign for ever and ever," (Rev. 11:15) the great, ultimate purpose for which the Church was restored through the instrumentality of the Prophet Joseph Smith.

RELIGIOUS EDUCATION

Occasionally voices are heard in this country in favor of religious education in the public schools as one of the needs of our time, and this seems to me to be a direct indorsement of the labors of the Saints in Primary organizations, Religion Classes, Mutuals, etc. Only the other day, on June 5, a Professor of Philosophy, R. A. Tsanoff, in Houston, Texas, in an address before a convention of women's clubs emphasized the importance of a religious view of life and advocated the selection of a course of study in the schools that would give the student a religious balance in whatever he undertakes to do. It has been customary to segregate religion from business and politics and social functions, as well as from secular education, thereby putting it aside as something not absolutely needed for progress and pursuit of happiness. This attitude has been fortified by the assertion that religion belongs entirely to the realm

of feelings, or emotions. But this is misleading. Religion has to do with the entire human being; with his every faculty and endeavor. True, the Lord says, "My Son, give me thine heart," which may refer specially to the affection; but He also says, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." That embraces all, intellect as well as emotions, and even physical strength, and this is so important that to the truly religious man, all he does is part of his religion, no matter what it is. As Paul says: "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus." (Col. 3:17.) Even Schleiermacher, who confines religion to the realm of emotions, says it is impossible to be either virtuous or scientific without religion. His statement is, "True science is perfected intuition. True practice is self-engendered culture and art. True religion is sense and taste for the infinite. To wish to have one without the other, or to imagine that one has it thus, is rash and wanton delusion." And so it is. The most successful business men, the greatest statesmen, the most advanced scientists, are those who have humbly given themselves and their achievements to God. For, "The fear of the Lord is the beginning of knowledge."

SECRETARY KELLOGG'S PEACE PLAN

In the history of man, as in the development of the universe, there are epochs—events that begin new periods or chapters and are forever memorable. Such an event is, according to present indications, the proposition of Secretary of State Frank B. Kellogg, to outlaw war, by a general world-wide agreement.

The following countries have now accepted the American-French invitation to discuss the question: Great Britain, Germany, Japan, Italy, Ireland, Canada, Australia, New Zealand and India. When South Africa accepts, every continent will be repre-

sented in this wonderful movement.

No matter what the final outcome of the negotiations will be, the time is approaching for a final line-up between the policy of violence and an ever-growing militarism on one side, and efforts for peace, cooperation between nations, and limitation of armaments, on the other. We are again given the choice between King Saul and the Prophet Samuel, as it were. And let me say, that if the sabotage of militarism is permitted to crush this movement, there will be a revival of competition in war preparations such as the world has never seen before. Already new disaster stands at the door. Secretary Kellogg's anti-war movement has halted it, and he believes that the world's desire for peace will triumph in the end.

The secretary appeals especially to the churches to support the powers in their present efforts for peace. There are, he says, "cynical individuals" who "believe in war as an institution" and see no value in the present negotiations. But, since this discussion commenced between France and the United States, the idea has appealed with increasing force to the public opinion of the world. (Ass. Press report, dated New York, June 11, of an address delivered at the Dutch Reformed church, Manhattan.)

EVENTS IN CHINA

Great events have recently transpired in China. For four years a bitter struggle has been going on between young China, with its government in the south, and old China, with Peking in the north as the capital. Japan has, on several occasions, interfered in this civil war. In 1926, the southern troops were victorious, and the northern General Chang Tso-lin, was about to flee. But Japanese troops were sent to Mukden and the war was continued. Last year, the Southerners were again about to take the entire province of Shantung, with Tsinanfu, when the Japanese sent soldiers to

Hsuschow, and halted the progress of the victors. This year, again, the Japanese and Chinese were engaged in a sanguinary conflict at Tsinanfu, and a general war between the two countries seemed inevitable. But then the Northern ruler, Chang Tso-lin, left Peking and fled to Manchuria, and the Southern forces under Chang-kai-shek entered Peking. And thus, it is hoped the civil strife is ended.

The following from the *Washington News* is, I believe, well considered:

"A vast, new nation, bigger than the United States, and with 400,000,000 people, is aborning. About its cradle are grouped powerful influences that would gladly strangle it in its infancy.

"Almost alone among the great Powers, the United States sincerely desires a strong, united China. For almost alone—we hasten to add lest we be accused of assuming a holier-than-thou attitude in the matter—we

have nothing to lose and much to gain by helping her to be strong.

"If China is partitioned we lose everything, for we would not accept an inch of Chinese territory. But if China grows we will profit directly as her purchasing power increases.

"Put it on this lowest of bases, if you will, but China's best interests are our best interests. As soon as possible, then, we should recognize the new Nationalist regime without, at the same time, leaping before we look."

I think the lesson of it all is best expressed by the psalmist: "God is the king of all the earth: Sing ye praises with understanding, God reigneth over the heathen: God sitteth upon the throne of his holiness. He is greatly exalted." For His hand, His power, is seen in the daily events, as in the history of the ages that are past.

Man Plods

By *Weston N. Nordgran*

Ever straining forward,
Every living day—
Man plods.

Always striking shoreward,
Swimming all the way—
Man plods.

In the tournament of life,
'Midst the heat and toil and strife,
Man plods.

Ever coming to the top,
Ever climbing high—
Man plods.

Ill content to even stop
On the way to do and die—
Man plods.

Striving towards perfection's goal,
With the courage, heart, and soul,
Man plods!

Ever struggling toward the God
Through His Gospel Plan,
Man plods.

Ever faithful, ever true,—
God was once a mortal man—
And plodded too!

Thus 'til right and truth hold sway,
In the glorious Judgment Day,
Man plods!



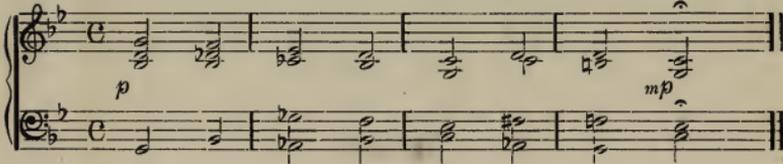
General Superintendency, David O. McKay, Stephen L. Richards and Geo. D. Poyer

Superintendents' Department

Prelude

Grave

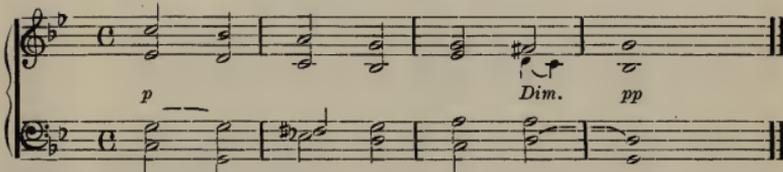
WILLY RESKE.



SACRAMENT GEM FOR SEPTEMBER, 1928

Again we meet around the board,
Of Jesus, our redeeming Lord,
With faith in His atoning blood,
Our only access unto God.

Postlude



CONCERT RECITATION FOR SEPTEMBER, 1928

(Eleventh Article of Faith)

We claim the privilege of worshiping Almighty God according to the dictates of our own conscience, and allow all men the same privilege, let them worship how, where, or what they may.

Action in a Boys' Class

WHAT ONE BOY LIKES ABOUT HIS SUNDAY SCHOOL TEACHER

By Nell Beach Yohe, in "The Sunday School Times"

"Say, we've got a live wire for a Sunday School teacher." The speaker, a fair-haired, blue-eyed boy of high school age, was fairly brimming over with enthusiasm.

"Suppose you tell me about the class," I suggested.

"Well, there isn't much to tell, but we ten boys never miss Sunday School unless we are sick abed, and that speaks pretty well for Mr. —."

"One thing I like about him, he's always there, rain or shine, and he's not so busy studying his lesson, at the last minute, that he hardly has time to say 'Good morning.' No, siree, Mr. — has that lesson all doped out long beforehand.

"Another thing I like about him, he isn't the whole show and doesn't do all the talking, but gives the rest of us fellows a chance to air our views. Every Sunday he hands out slips of paper to three different boys for them to talk on the next Sunday. He says he wants us to learn to talk on our feet; he'd far rather we'd get up and talk, if it is only one sentence, than read something; that when we grow up and go out in the business world, we'll be mighty glad of this training he's giving us. It is an awful feeling, though, to stand up and try to say something before the whole class when your mind is just like a piece of blank paper. Some of my thoughts are beginning to stay put sometimes but it's no fun.

"Mr. — thinks we ought to make our class so interesting that other fellows will be glad to come in. We must be succeeding, for we started out with four boys and now we have ten. He thinks we ought not to have to be bribed or coaxed to get our new members, but we ought to have a thing they

call initiative out in the business world. Every fellow should learn to be his own self-starter and not have to be cranked before he will run.

"The other day Mr. — was telling us about a fellow who used to teach a boy's school in England, a long time ago. This fellow Squeers was a villain, if ever there was one, and the way he treated those kids was shameful. I know, 'cause I went and read it up in a book called 'Nicholas Nickleby.' If Squeers wanted some windows washed, he'd have the boy spell out the word w-i-n-d-o-w-s, windows. Then the boys would go out and wash those windows. You bet they wouldn't forget those words. Now Mr. — says that Squeers really had a valuable idea, for we do learn by doing. Squeers made those words spell action. Mr. — thinks that what we need in our Sunday School teaching today is action, and he tries to give us some action words or a good illustration every once in a while.

"Last Sunday he had all of us boys thinking when he wished to illustrate the power of sin. Mr. — had a ball of light cord in his hand and he called Billy to him. Billy is a lightweight, but he's strong and quick. Mr. — wound the cord once around Billy's shoulders to illustrate a childish sin, such as telling a small lie, and he asked Billy if he could break that cord.

"'Sure thing,' said Billy, 'that's easy,' and spreading out his shoulders, he broke the cord.

"Then Mr. — began winding the cord loosely around Billy as he talked. This was to represent sin as we grew a few years older; the small lies, the times we swiped pennies from our mother's pocketbook, and didn't tell her. He asked Billy to break those cords. Billy twisted and wriggled around, still he couldn't break them, but he said he could pull the cords up over his head and slip them off, which he did.

"The last time, Mr. — wound the cords much tighter, under and over

Billy's arms and around his body. He explained we were growing older now; here was our first cigarette, perhaps another, cheating in games, more lies and bigger lies. As he wound the last bit of cord he said, 'Now, Billy, break the cords.' Billy tried and tried until he got red in the face. 'I can't do it, my arms are bound too tight.' Would you believe it, there Bill couldn't even sit down, until Mr. — cut that cord. Well, we talked it over after the lesson was over, and we vowed we weren't going to get all tied up with sin cord so we couldn't move.

"Another Sunday, he brought a sparkler and a candle and lit them both at the same time. The sparkler was beautiful. It whirled around and around like it does on the fourth of July, until it went out. 'What will I do now?' said Mr. —. 'Nothing,

throw it away,' we all said. 'But perhaps it will light again. He tried it, but of course it was no good, and then he asked us to look at the candle. There was the candle burning quietly away and more than half of it to be burned yet. 'If you wished to be a light in the world, which would you rather be, a sparkler or a candle?' he asked. Of course, we all said we'd rather be a candle. I've a sneaking idea I have been a sparkler in preparing my lesson references. At first I hunted them up and fairly sparkled, then I began to slump; but believe me I am going to do the candle act from now on, so is Tom.

"I guess I've been doing all the talking, but when a fellow gets a teacher like Mr. — he just has to spill over once in a while."

TWO AND A HALF MINUTE ADDRESSES

Subjects for August, 1928

August 5. Why I believe it a great privilege to partake of the Sacrament of the Lord's Supper.

August 12. Why I believe in helping to maintain as near perfect order as possible

during the administration of the Sacrament.

August 19. To be suggested by local superintendency.

August 26. Why I believe that in partaking of the Sacrament I promise to practice true religion.



General Secretary, A. Hamer Reiser

FOR ALERT SECRETARIES

This is written for two purposes: (1) to gain certain valuable information, (2) to find out how many ward and stake secretaries read the *Juvenile Instructor* and are on the alert to serve.

The following is the information desired:

(1) How many members of your Sunday School have the printed "Lessons?"

(2) On the last Sunday in July, 1928, how many brought the "Lesson" for that Sunday to class?

(3) What percentage make a practice of keeping each "Lesson" in a suitable binder?

Ward secretaries are asked to gather these figures and send a memorandum of them to the stake secretary with the August monthly report. Stake secretaries will report the results for the stake on the stake monthly report sent to the office of the General Board.

If ward or stake secretaries need report forms, they may be obtained for the wards from the Deseret Book Company, Salt Lake City, Utah, at a cost of 75c a hundred, and for the stakes from the office of the General Board, free of charge.

The General Board will learn from the reports made for July, how many stake and ward secretaries are alert and prompt in their work.

CHORISTERS AND ORGANISTS' DEPARTMENT

Edward P. Kimball, Chairman; Tracy Y. Cannon, Vice Chairman; P. Melvin Petersen

LESSONS FOR SEPTEMBER

CHORISTERS

Interpretation

Based upon Lesson VIII of the
"Chorister's Manual"

This subject is most important. The class must constantly differentiate between interpretation as it may be a purely personal feeling and interpretation as indicated by the composer on the page of music. Many elements enter into interpretation. From a study of the text what are they?

In this relation how can you apply the following quotations to interpretation?

"Wrens make prey where eagles dare not perch."—Shakespeare.

"Fools rush in where angels fear to tread."—Pope.

ORGANISTS

The Sustained Style of Hymn Playing

Lesson V, page 15, "Organists' Manual"

It is not easy to play hymns effectively. Organists will therefore find it will be worth while to give serious consideration to the material of this lesson. Attention should be given to the thought expressed in the second paragraph on page 16, concerning the various factors which should influence the manner of playing hymns.

MISSION SUNDAY SCHOOLS

General Board Committee: David A. Smith, Chairman; Charles B. Felt, Vice Chairman, and Robert L. Judd.

The following department courses of study are recommended for classes of children, young people and adults. For September lessons see pages of this issue noted in each case:

For Children: Primary Department Course. See page 398.

For young people: Book of Mormon Course. See page 394.

For Adults: New Testament Course. See page 390.

LIBRARY DEPARTMENT

General Board Committee: T. Albert Hooper, Chairman; A. Hamer Reiser

LIBRARY DEPARTMENT

Do Sunday Schools have libraries?

That is certainly a justifiable question. The members of the library committee have visited schools where the entire "library" consisted of a few dilapidated song books.

Under the new plan of Sunday School work, a good reference library is indispensable, if the teachers are to do effective work. Each school should make an effort to organize a library without further delay. Your general committee will try

to give you some concrete help each month. Some book necessary in some department will be reviewed and hints on the best methods of library use will be offered.

If you don't know how to get started, write to this department for suggestions.

A good librarian can be of inestimable assistance to teachers in putting into their hands such reference books and other helps that their teaching will be revitalized and made a real dynamic force in the lives of the pupils.

GOSPEL DOCTRINE DEPARTMENT

General Board Committee: Joseph Fielding Smith, Chairman; George R. Hill, Jr., Vice Chairman; George M. Cannon, Charles H. Hart

LESSONS FOR SEPTEMBER

First Sunday, September 2, 1928

Lesson 31. Divine Authority: History of the Priesthood

Job

Objective: To teach the lesson of simple, trustful faith in the power and authority of the Eternal Father who, as the Creator, has the right to direct and command His children in all their acts and to receive from them humble obedience to His divine will. Also to teach the lesson of patience under suffering and that reverses and suffering do not always come as a punishment for transgression of divine law. Also showing that the power of the Priesthood was exercised by those not of the house of Israel, or descendants of Jacob, but that the Lord gave authority to others who manifested obedience to His will. Also showing forth the fact that in those ancient times men understood the mission of Christ and looked forward to His coming as the Redeemer of the world and again in the latter times to reign upon the earth, as this lesson is taught in the 19th chapter of Job.

From the book of Job we learn the important lesson that "in nothing doth man offend God, or against none is His wrath kindled, save those who confess not His hand in all things, and obey not His commandments."

The book of Job is one of the most sublime poems ever written. The lessons the Lord endeavors to teach are many, but the outstanding lesson is that of implicit obedience and patience under trial. Many there are, who believe that the book is one of fiction and that no such person as Job ever lived. We are not justified in reaching this conclusion since the Lord has given us in other scriptures assurance that Job was real and that he lived and suffered as the story tells.

JOB

The writer of the book is unknown. Dr. John Aiken and Dr. Thomas Morgan have this to say:

"Most of the Jewish doctors, and many Christian critics, among whom are the learned Huet, and Professor Michaelis,

are inclined to attribute it to Moses; some supposing that it was written during the exile in the land of Midian, or translated by him into Hebrew, from the original Syriac or Arabic, and designed to console the Israelites under the oppression of their Egyptian bondage, as well as to prepare them for submitting to the hardships of their future peregrination in the wilderness. But the hypotheses on the subject of the author and date of this book, are almost innumerable; and after all, the utmost that can be said in favor of the least exceptional is, that they furnish us with the most probable conjectures.

"But though we cannot arrive at any certainty with respect to the author of the book of Job, or the time when it was written, the history which it contains, whether true or parabolical, and the dialogues attributed to the characters introduced into it, are replete with the noblest sentiments and most useful instructions. 'The principal object held forth to our contemplation in this production,' says Dr. Lowth, 'is the example of a good man, eminent for his piety, and of approved integrity, suddenly precipitated from the very summit of prosperity into the lowest depths of misery and ruin; who, having been first bereaved of his wealth, his possessions, and his children, is afterwards afflicted with the most excruciating anguish of a loathsome disease which entirely covers his body. He sustains all, however, with the mildest submission, and the most complete resignation to the will of Providence. In all this,' says the historian, 'Job sinned not, nor charged God foolishly.' * * *

"It is of little consequence whether it be esteemed a didactic or an ethic, a pathetic or dramatic poem; only let it be assigned a distinct and conspicuous station in the highest rank of the Hebrew poetry. The most splendid examples of every beauty and elegance of sentiment, of imagery, and of diction, meets the eye of the attentive reader in every part of the poem."

Second Sunday, September 9, 1928

Lesson 32. Divine Authority of the Priesthood

The Prophet Elijah

Objective: Showing the exceptional authority delegated to Elijah who was the

last of the ancient prophets to hold the fulness of the Priesthood, that is to say, the power of sealing and loosing on earth and in the heavens. Elijah held the keys of the ordinances which now are given in the Temples, the power by which parents are sealed to each other and children to their parents. Also to show the historical setting of the day when Elijah lived; the transgression of Israel and the drastic measures taken by Elijah to cleanse that nation from the wickedness imposed upon it by the king Ahab and his wife and the false priests of Baal. Also showing the restoration of the sealing power by Elijah to Joseph Smith and Oliver Cowdery in the Kirtland Temple, April 3, 1836, and the reason for such restoration that the earth might not be cursed when the Redeemer shall come.

Suggestions on Preparation and Presentation: Since Elijah is one of the greatest of the prophets and his power, or authority, is now playing such an important part in the plan of salvation and exaltation of the members of the Church, all that has been written about him by the Prophet Joseph Smith should be studied. Care should be exercised not to fall into the error of thinking that Elijah practiced, in his day, ordinances in behalf of the dead and that it was the keys of this power that he restored. Let it be remembered that the work for the dead was not practiced in the Temple of Solomon or at any time before the day that Christ opened the door to the dead through His death and resurrection. The power of Elijah was the sealing power which is performed in the Temples and which in our day is exercised in behalf of both the living and the dead.

ELIJAH

Elijah lived about 900 years B. C., in the reign of Ahab, king of Israel. He is known as Elijah the Tishbite, of the inhabitants of Gilead; and that is about all we know of him so far as his place of birth and residence were concerned. That he appeared rather suddenly in Israel and departed in a manner shrouded in mystery, and seemingly only mingled with the people on occasions when the Lord sent him with some instruction or command, has caused many people to look upon him as a supernatural being who did not belong to the race of men upon this earth. There are many legends about him and they are found in many countries. Among the Greeks he is the patron saint of the mountains, and many of the mountains in Greece are named for him. In the Roman Catholic church he is regarded as the founder of the order

known as the barefooted Carmelites. The Mohammedans have honored him in their traditions and he is confounded with the mysterious El-Khudr, the eternal wanderer, who having drunk the waters of life remains in everlasting youth and appears from time to time to correct the wrongs of men. Among the Jews he finds place of honor in their history second to none of the prophets. He is mentioned on many occasions in the New Testament, some of the time in reference to his labors and at other times in reference to his future mission. His coming in the last days to the Prophet Joseph Smith and Oliver Cowdery is one of the most important events in the history of man and reveals to the world that the great and dreadful day of the Lord is near, even at the doors.

Third Sunday, September 16, 1928

Lesson 33. Divine Authority: History of the Priesthood

Elisha

Objective: Showing the continuation of the Priesthood from Elijah through Elisha who was called by Divine command to succeed Elijah in the authority of the Priesthood as prophet in Israel. Also to show that authority was vested in the young prophets who belonged to the "school," which had been instructed by Elijah and later by Elisha, and that these prophets were sent from time to time with divine messages to kings and rulers. Also showing the power of the Priesthood as it was made manifest through the labors and ministry of Elisha. Notably in the raising of the widow's son; the healing of Naaman of his leprosy; the healing of the deadly pottage, and in various other ways.

Supplementary References: II Kings, chapters 2-9.

Suggestions on Preparation and Presentation: The teacher of the class should take the time to read carefully all the chapters in the book of Kings covering the ministry of Elijah and of Elisha, which will take but a few minutes of spare time. Give attention to the religious and spiritual conditions among the Israelites at this time and endeavor to discover the reasons for such conditions, which have in part been pointed out in previous lessons. Some information, obtained from any general history, about the country known as Syria will be helpful, since some of the important features of these lessons have to do with that country and its rulers.

Fourth Sunday, September 23, 1928

Lesson 34. Divine Authority: History of the Priesthood

Isaiah

Objective: Showing the prophetic power of Isaiah, who stands among the great prophets of Israel, and one who has given us much by way of prophecy, concerning the ministry and atonement of the Redeemer of the world.

Suggestions on Preparation and Presentation: One of the striking evidences of the Divinity of Jesus Christ is found in the 53d chapter of Isaiah which portrays the life of the Redeemer in many of its details as perfectly as if it had been written after His death. There is evidence to show conclusively that this chapter as well as the other writings of Isaiah were written long before the Christian Era. Isaiah also predicts the building up of Zion in the last days, the return of the Jews to Jerusalem and the gathering of the scattered and lost Israelites, who are destined to obtain again the favor of the Lord forever. Isaiah's prediction of the fall of Assyria, of Babylon and other nations are also most remarkable. His prediction that Cyrus would be raised up to restore the Jews from their captivity in Babylon—even naming Cyrus long before he was born—is one of the wonderful incidents recorded in the Bible. The book of Isaiah should be read thoroughly and can be done with great profit, for much that this prophet-poet wrote is being fulfilled in our own dispensation and greatly concerns all Latter-day Saints, and for that matter is of great concern to all peoples on the face of the earth. How these writings, so important to the people of the earth today, can be ignored when they contain overwhelming evidence of the inspiration of the scriptures and the work of the Lord, is hard to explain.

After quoting the 53d chapter of Isaiah, Dr. William Paley, in his "Evidences of Christianity," says:

"These words are extant in a book, purporting to contain the predictions of a

writer who lived seven centuries before the Christian era.

"That material part of every argument from prophecy, namely, that the words alleged were actually spoken or written before the fact to which they are applied took place, or could by any natural means be foreseen, is, in the present instance, incontestable. The record comes out of the custody of adversaries. The Jews, as an ancient father well observed, are our librarians. The passage is in their copies, as well as in ours. With many attempts to explain it away, none has ever been made by them to discredit its authenticity.

"And what adds to the force of the quotation is, that it is taken from a writing declaredly prophetic; a writing, professing to describe such future transactions and changes in the world, as were connected with the fate and interests of the Jewish nation. It is not a passage in an historical or devotional composition, which, because it turns out to be applicable to some future events, or to some future situation of affairs, is presumed to have been oracular. The words of Isaiah were delivered by him in a prophetic character, with the solemnity belonging to that character: and what he so delivered, was all along understood by the Jewish reader to refer to something that was to take place after the time of the author. The public sentiments of the Jews concerning the design of Isaiah's writings are set forth in the book of Ecclesiasticus: 'He saw by an excellent spirit what should come to pass at the last, and he comforted them that mourned in Zion. He showed what should come to pass forever, and secret things before ever they came.'"

What Dr. Paley says of the 53d chapter of Isaiah may also be said of other of his prophecies. Today we are seeing many other predictions made by this great prophet and others literally fulfilled in a manner that is beyond the power of contradiction. Such is the case with the statements in the 2d chapter and the 29th, which are familiar to all Latter-day Saints.

Fifth Sunday, September 30, 1928

Open Sunday.

The Eyes of Mother

Oh, the prayerful eyes of mothers
That in fond devotion shine,
Glowing with a soft effulgence
Caught from sources all divine!

Oh, the patient eyes of mothers,
Slow to censure, swift to praise;
Blind to self, as pleasure counting
Watchful nights and workful days!

Oh, the prophet eyes of mothers,
Seeing, with clear sight above,
Vision of the world about them,
Good foreseen alone by love!

Oh, the potent eyes of mothers,
Which their own fair dreams fulfill;
Turning barrenness to beauty
Through sweet impulse they instill!
—Philip B. Strong in *Girlhood Days*.

MISSIONARY DEPARTMENT

General Board Committee: A. E. Bowen, Chairman; David A. Smith, Vice Chairman; H. H. Rolapp, Jesse R. S. Budge

LESSONS FOR SEPTEMBER

First Sunday, September 2, 1928

Lesson 32. History of Repentance

Text: Sunday School Lessons. (Mark 1:14 and 15.)

Objective: To show that repentance was taught as a necessary requirement by the Savior and the Apostles.

Supplementary References: Matt. 3:1-2; Mark 1:14-15; Acts 2:38; II Cor. 7:9-10; Eph. 4:25-32; James 2:20-22.

Suggestions on Preparation and Presentation: Assignments may be made for this lesson beforehand, and during the class period opportunity should be given the members of the class to unite in discussion and encouragement offered to get them to express themselves. The teacher should ever bear in mind that that which the class members have arrived at by their own thought and reasoning and study will be far more powerful in shaping their lives, than anything that is merely told them by the teacher, but which they have not threshed over. The wise and helpful teacher, therefore, will by questions induce the class to arrive at and express true conclusions.

Questions for Teachers

1. Who is of more value in the world: one who withdraws from it to the cloister and there mortifies the flesh, or one who corrects his manner of living and remains a worker among men?
2. What is the end and purpose of repentance?
3. What is the difference between penance and repentance?

Second Sunday, September 9, 1928

Lesson 33. History of the Doctrine of Baptism

Text: Sunday School Lesson, No. 33. (John, Chapter 3.)

Objective: To show that baptism by immersion was approved by the Savior and His followers. To show the purpose and form of baptism.

Supplementary References: Matt. 3:16; Acts 8:38; Matt. 28:19; Mark 16:16; Acts 8:12; Acts 2:38; Mark 1:4; Acts 22:18; Matt. Chap. 3.

Suggestions on Preparation and Presentation: Study of this lesson should commence at least a week in advance

of the class period in which the subject will be given. Induce class members to bring to the class their Bibles and any other reference work they may have, bearing upon the subject, and read and discuss the scriptures bearing upon the subject of the lesson.

Questions for Teachers

1. What reason have we for saying that immersion is the proper mode of baptism?
2. What is the purpose of baptism?
3. Why is the form of the ceremony important?

Third Sunday, September 16, 1928

Lesson 34. Baptism

Text: Sunday School Lessons. (Matthew 3:13-17.)

Objective: To show that Baptism is a divinely instituted ordinance.

Supplementary References: Matt. 3:16; Mark 1:5; John 3:5-23; Acts 8:38-39; Rom. 6:4-5; Col. 2:12; Mark 1:4; Acts 2:38; Acts 22:16; John 3:5; Acts 2:41-47; Gal. 3:27; Rom. 6:4; Acts 2:41; I Cor. 12:13; Gal. 3:27; Matt. 28:20; Mark 16:16; Heb. 5; Ex. 28 and 29.

Suggestions on Preparation and Presentation: To get a clear understanding of the subject of Baptism get class members to read the whole text. Encourage class members also to make personal research and prepare an outline to be used during the class period. With outlines on hand a general discussion of the lesson will be enjoyed and the members will not likely become sidetracked. Get from the class members their understanding of the object and purpose of baptism, and its place in the scheme of salvation.

Questions for Teachers

1. What reason have you for believing that baptism is essential?
2. Why is the mode of it material?
3. Who are proper candidates for baptism?

Fourth Sunday, September 23, 1928

Open Sunday.

Fifth Sunday, September 30, 1928

Review Questions—Third Quarter

1. Name 3 distinct features or kinds of Book of Mormon writings.

2. Name 3 peoples whose history is there told.

3. What do you regard as the most important teaching of the Book of Mormon?

4. How was Joseph Smith able to translate the Book of Mormon record?

5. In your opinion does the fact that changes have been made in the grammatical construction of the book, detract from its claim to be the word of God?

6. Is there harmony or disagreement between the teachings of the Book of Mormon and the New Testament concerning the Savior?

7. In what truth is it most important that men should have faith?

8. Why?

9. What is the purpose and end of faith in God?

10. Do you believe the world is a better place to live in than it would be if men did not believe in God?

11. What is sin?

12. Why do men sin?

13. How may they be cured of desire to sin?

14. How may faith be made strong?

15. By what means did Jesus keep free from sin?

16. What resulted from His righteous living?

17. Will salvation come from mere profession of faith?

18. What more is necessary?

Some Erring Ones

A True Story, by Mrs. Alice Morrill

At one time there was a great man named Lehi, who with his family and some others were all in a ship, sailing out over the big Pacific Ocean. They were going across the sea to find the Promised Land.

The Lord had told these people to travel in their ship and He would guide them, by His power, to the Promised Land.

Lehi's son, young Nephi, was with them. Nephi was a brave boy, and he always stood with his father when his older brothers, Laman and Lemuel, would find fault with Lehi and try to oppose him in doing the Lords' work.

The Lord had been with Lehi and his people in their wanderings—blessing them in all their labors and helping them in all their needs. For this reason, and because their lives had been saved through it all, Lehi felt that they owed it to their God that they should be thoughtful and serious and devout—remembering Him at all times and showing Him their love and thoughtfulness by the righteous acts of their daily lives. And so when Lehi's brothers and some of the others began to sing aloud and to shout and dance around, and act rudely and noisily, Nephi began to plead with them to do differently.

But they would not listen. They

grew angry and they took Nephi and tied his poor wrists and ankles—tied them with cords so tightly that they became all swollen and sore. They tied him down until he could not move nor steer the ship. These unkind ones thought that they could steer the ship themselves, but when they tried they found that the very compass would not work.

The aged father and mother cried and prayed to Nephi's brothers and begged them to unloose him, but they would not.

Nephi did not give up, but prayed to the Lord to help him to show them that they were wrong. The Lord heard his prayers and the ship, instead of sailing forward, began to go backward. The winds began to blow and the waves rolled high. The stubborn ones began to fear that they might be drowned; but they would not give up until the fourth day, when it seemed as though they would all be swallowed up in the depths of the sea. Then they began to see the wrong they were doing, and they repented. They ran and untied the cords and set Nephi free.

Then the winds quieted down, and the storm ceased, and Nephi guided the ship onward to the "Promised Land."

NEW TESTAMENT DEPARTMENT

General Board Committee: Milton Bennion, Chariman; T. Albert Hooper, Vice Chairman

LESSONS FOR SEPTEMBER

First Sunday, September 2, 1928

Lesson 31. Covetousness

Text: The Teachings of Christ Applied. Lesson 31.

Objective: To show the evil effects of covetousness, and the best methods of overcoming or preventing development of such thoughts and feelings.

Supplementary Materials: Bennion, Milton, "Moral Teachings of the New Testament," Chapter 21; Kent, C. F., "The Life and Teachings of Jesus," pages 176-188.

Suggestions on Preparation and Presentation: Lead the pupils to analyze their own observations and experiences with regard to covetousness and its allied feelings on the one hand, and the opposite of these feelings on the other. This should lead them to realize the folly and human waste in the one type of feelings and the wisdom and human value for character and happiness of the other. Lead them to see the value of cultivating simple, wholesome, inexpensive tastes. This will make it easier for them to refrain from coveting the goods of the rich, and easier to be content with what they have, without losing legitimate ambition to produce both material and spiritual goods in socially beneficial ways.

Second Sunday, September 9, 1928

Lesson 32. Hospitality and Liberality

Text: The Teachings of Christ Applied. Lesson 32.

Objective: To make clear the true spirit of hospitality, and the meaning and purpose of liberality in giving.

Supplementary Materials: Bennion, Milton, "Moral Teachings of the New Testament," Chapter 22; Kent, C. F., "The Life and Teachings of Jesus," pages 188-202; Kent, C. F., "The Work and Teachings of the Apostles," pages 190-200.

Suggestions on Preparation and Presentation: Note that hospitality is a phase of friendliness, and that liberality in giving is often called charity. It is, however, to be taken in a broader sense. It may, for instance, properly include taxes, as well as tithing. Yet even devout people seldom think of payment of taxes as a religious duty and an opportunity to render a public service. The Hebrew aversion to paying taxes in Jesus' time

was due to the rule of Rome. As a conquered and subject people they disliked paying taxes to their conquerors. The case is very different in a modern free, self-governing state. Attention should be given throughout to application of the lesson to our own times and circumstances.

Third Sunday, September 16, 1928

Lesson 33. Temperance—An Ancient Virtue

Text: The Teachings of Christ Applied. Lesson 33.

Objective: To show the folly, immorality, and irreligion involved in the use of intoxicating drinks.

Supplementary Materials: Doctrine and Covenants, Section 89; Bennion, Milton, "Moral Teaching of the New Testament," Chapter 23; Fisher, Irving, "Prohibition at Its Worst."

Suggestions on Preparation and Presentation: Precaution should be taken that students shall not take license from the New Testament in their attitude toward wine as a beverage, and at the same time, they should not be led to condemn the great characters of the New Testament because their views were not identical with those of modern temperance reformers. They should recognize the fact that there is progress in both morals and religion. It is one of the tenets of our faith that all has not yet been revealed.

The general and fundamental teachings of the New Testament, applied to modern conditions and in the light of modern knowledge, will certainly lead to transformation of the principle of moderation in use of intoxicants into one of total abstinence.

Strong appeal should be made to rational consideration of the facts of human experience in relation to this problem, as against the popular and superficial appeal to license, often mistaken for freedom.

Fourth Sunday, September 23, 1928

Lesson 34. Temperance—Its Modern Applications

Text: The Teachings of Christ Applied. Lesson 34.

Objective: To make clear the purpose behind the modern temperance movement, including the 18th Amendment to the U.

S. Constitution, and to consider the good that may come from this constitutional provision in case of its general acceptance as the law of the land.

Supplementary Materials: The same as in Lesson 33.

Suggestions on Preparation and Presentation: Lead students to realize the unhappy conditions that result from use of intoxicants and the great dangers connected with its use. Compare these conditions with the benefits to the human race of total discontinuance of the use of intoxicating drinks.

Consider the purpose that leads to enactment of the 18th amendment, and the laws that aim to enforce it. Is the chief present need repeal or amendment of the laws, or sober second thought on the part of those that oppose the law? These are problems of grave concern to youth and to all the nation. Let them be discussed in the light of the permanent and highest welfare of mankind.

Fifth Sunday, September 30, 1928

Quarterly Review, September 30, 1928

1. Explain the spiritual value of forgiveness.
 - (a) to the one forgiven,
 - (b) to the one who forgives.

2. Why should the individual be grateful,
 - (a) to God?
 - (b) to his fellowmen?
3. Of what value to the individual is steadfastness of purpose,
 - (a) in relation to his religious obligations?
 - (b) in relation to his vocation?
 - (c) in relation to his civic duties?
4. Why is sincerity an essential element of religion?
5. Name an incident in the life of Jesus which illustrates in the highest degree the quality of trustworthiness.
6. (a) Name three or more incidents in Jesus' ministry where he gave practical evidence of a high degree of moral courage.
 - (b) Name other examples from the lives of the apostles and their associates.
7. Why is covetousness a great vice?
8. Under what conditions is giving of greater benefit to the one who gives?
9. Under conditions of modern life in what ways may hospitality, as a rule, best be expressed?
10. Why is temperance as a quality of character of great value,
 - (a) to the individual himself?
 - (b) to society?

OLD TESTAMENT DEPARTMENT

General Board Committee: *Robert L. Judd, Chairman; Elbert D. Thomas, Vice Chairman; Mark Austin*

LESSONS FOR SEPTEMBER

First Sunday, September 2, 1928

Lesson 30. Samuel the High Priest.

I Samuel, Chapters 1-25.

The objective of this lesson is to correlate the lessons on the Books of the Judges and the Kings and fix in the minds of the students the transition through which the people passed during the life of Samuel. We feel that to connect the history of this important time up with Samuel will give the students a basis that will help them to retain the truths taught in these several lessons.

It is suggested that you refer to the *Juvenile* work and the leaflet of the Gospel Doctrine of June 24, 1928, as an aid here. The April *Juvenile* contains the June work. In assisting the students with this, teachers should have in mind the significance

of the judgship of Samuel's day as distinguished from kingship.

In speaking of the judgship Lord says: "The Israelitish Judge seems to have been a sort of dictator, called to power by the will of the people in times of great emergency and peril, as among the Romans. 'The Theocracy,' says Ewald, 'by pronouncing any human ruler unnecessary as a permanent element of the State, lapsed into anarchy and weakness. When a nation is without a government strong enough to repress lawlessness within and to protect from foes without, the whole people very soon divides once more into the two ranks of master and servant. In Deborah's songs all Israel, so far as lay in her circle of vision, was divided into princes and people. Hence the nation consisted of innumerable self-constituted and self-sustained kingdoms, formed whenever some chieftain elevated himself whom individuals or the

body of citizens in a town were willing to serve. Gaal, son of Zobah, entered Shechem with troops raised by himself, just like a condottiere in Italy in the Middle Ages. As it became evident that the nation could not permanently dispense with an earthly government, it was forced to rally round some powerful leader; and as the Theocracy was still acknowledged by the best of the nation, these leaders, who owed their power to circumstances, could not easily be transformed into regular kings, but to exceptional dictators the State offered no strong resistance."

"And yet these rulers arose not solely by force of individual prowess, but were expressly raised up by God as deliverers of the nation in times of peculiar peril. And further, the spirit of Jehovah came upon them, as it did upon Deborah the prophetess, and as it did still more remarkably upon Moses himself.

"The last and greatest of these extemporized leaders called Judges, was Samuel. In him the people learned to put their trust; and the national assembly which he summoned was completely guided by him. No one of the Judges, it would seem, had his seat of government in any central city, but where he happened to live."

By reason of the moving around it was not possible to build up a court and that that goes with it, as is possible and most frequently happens with a king.

A further study of the proposition presented in this lesson is provided us in the Book of Mormon, Mosiah 29:25-32:

"Therefore, choose you by the voice of this people, judges, that ye may be judged according to the laws which have been given you by our fathers, which are correct, and which were given them by the hand of the Lord.

"Now it is not common that the voice of the people desireth anything contrary to that which is right, but it is common for the lesser part of the people to desire that which is not right, therefore this shall ye observe and make it your law—to do business by the voice of the people.

"And if the time comes that the voice of the people doth choose iniquity, then is the time that the judgments of God will come upon you; yea, then is the time he will visit you with great destruction, even as he has hitherto visited this land.

"And now if ye have judges, and they do not judge you according to the law which has been given, ye can cause that they may be judged of a higher judge.

"If your higher judges do not judge righteous judgments, ye shall cause that a small number of your lower judges should be gathered together, and they shall judge your higher judges, according to the voice of the people.

"And I command you to do these things in the fear of the Lord; and I command you to do these things, and that ye have no king; that if these people commit sins and iniquities they shall be answered upon their own heads.

"For behold I say unto you, the sins of many people have been caused by the iniquities of their kings; therefore their iniquities are answered upon the heads of their kings.

"And now I desire that this inequality should be no more in this land, especially among this my people; but I desire that this land be a land of liberty, and every man may enjoy his rights and privileges alike, so long as the Lord sees fit that we may live and inherit the land, yea, even as long as any of our posterity remains upon the face of the land."

Questions for Teachers

1. Name three elements of character that enabled Samuel to succeed, and give your reasons for selecting the three you do.
2. What part has humility played in the lives of great spiritual leaders? Give examples.

Second Sunday, September 9, 1928

Lesson 31. The Reign of David.

II Samuel (the entire book).

Here again as in the former lesson we should in our study of David connect up the history of Israel from the time of the Book of Judges to the Books of Kings which we have heretofore briefly considered.

Our objective in this study of David should be to point out how through great leadership, the sometimes weak, God really accomplished His great purposes.

The reign of David extended from B. C. 1055 to 1015.

Point out how during the days of Saul, David was loyal at all times; that this loyalty was based upon his deep regard for the authority of God, because as Jehovah's anointed, Saul, to David was an embodiment of that authority and though Saul constantly sought to slay David, the latter respected his authority, even to twice sparing his life.

In considering the sin of David consider Carlyle's statement as Gerkie records it:

"David," says Carlyle, "had fallen into sins enough; blackest crimes; there was no want of sins. And thereupon the unbelievers sneer and ask, Is this your man according to God's heart? The sneer, I must say, seems to be but a small one. What are faults? what are the outward details of a life, if the inner secret of it, the remorse, temptations, true, often-baffled, never-ending struggle of it, be forgotten? "It is not in man that walketh to direct his

steps." Of all acts, is not for a man, *repentance* the most divine? The deadliest sin, I say, were that same supercilious consciousness of no sin; that is death: the heart so conscious is divorced from sincerity, humility, and fact; is dead: it is "pure" as dead, dry sand is pure. David's life and history, as written for us in these Psalms of his, I consider to be the truest emblem ever given of a man's moral progress and warfare here below. All earnest souls will ever discern in it the faithful struggle of an earnest human soul towards what is good and best. Struggle, often baffled, sore baffled, down as into entire wreck; yet a struggle never ended; ever, with tears, repentance, true, unconquerable purpose, begun anew."

In closing, point out that with all his wars and their attendant glory, David yet remained humble as exemplified by his psalms. Consider with the class a few of them. We suggest the eighth, thirteenth, eighteenth, nineteenth, twenty-third and twenty-fourth.

Use these as a preview of next Sunday's Lesson.

Questions for Teachers

1. In what way were the purposes of God carried forward by the successes of David?
2. In what way did the glories of David carry God's work throughout the world?

Third Sunday, September 16, 1928

Lesson 32. David's Religious Leadership.

The objective of this lesson for every teacher should be that from a careful study of I Samuel 16-31, II Samuel and the Psalms to prepare evidences of David's:

- Knowledge of God.
- Faith in God.
- Dependence upon God.
- Love of God.
- His humility.

Then show how as a result of these attributes he became:

1. A man "after God's own heart."
2. A leader of His people.
3. The head of a nation.
4. The conqueror of his enemies.
5. A man who although a sinner was strong enough to repent and go forth stronger, having overcome.

Study the psalm listed in the suggestions for last Sunday and in addition consider the Twenty-seventh, One Hundred Sixteenth, One Hundred Twenty-first, One Hundred Thirty-eighth, The last Five.

Fourth Sunday, September 23, 1928

Lesson 33. Solomon.

Text: II Sam. 12-25; I Kings 1-6; Proverbs.

Objective: To show how Solomon prospered while living in accordance with his knowledge.

Supplementary References: "Beacon Lights of History," "Juvenile Instructor," July, 1922.

Suggestions on Preparations and Presentation: The setting of Solomon's early life—Son of Bathsheba—Loved of the Lord—Promised the kingdom by his father—Appointed king between the age of 15 and 20—David's charge to him (I Kings 2:2-9).

Solomon as king: His first mistake—his marriage to a daughter of Pharaoh for political purposes. Consider in this connection the reasons why we should marry within the Church. Solomon's love of God as shown by his prayer (I Kings 3:69).—His great advancement because "God gave Solomon wisdom and understanding"—His temple—His proverbs.

Questions for Teachers

1. How may one most surely acquire wisdom? Explain.
2. From what source does one obtain greatest blessings and peace of mind? Why?

Fifth Sunday, September 30, 1928

Quarterly Review

1. In whom did Israel have its beginning as a nation?
2. How many sons did he have?
3. What did Joseph's going to Egypt do for Israel?
4. Did Israel grow in Egypt?
5. When Moses grew to manhood in what condition did he find Israel?
6. What did Moses do for his people?
7. How many years did they wander in the wilderness?
8. Why was this?
9. As a part of their training what did the Lord give them through Moses?
10. Were the people able to grow up to and obey those commandments?
11. Who was Aaron?
12. What order of the priesthood did Israel have and who was at the head of it?
13. Who led Israel into the promised land?
14. What did the judges of Israel do?
15. Who was the last great judge?
16. Who was the first king?
17. Who anointed Saul king?
18. Did this please Samuel and why?
19. What is the outstanding factor of the life and reign of David?
20. Which psalm do you like best and why?

BOOK OF MORMON DEPARTMENT

General Board Committee: Alfred C. Rees, Chairman; James L. Barker, Vice Chairman; Horace H. Cummings and Wm. A. Morton

LESSONS FOR SEPTEMBER

First Sunday, September 2, 1928

Lesson 34. Warfare Between Nephites and Lamanites

Text: Alma 50-53.

Objective: To teach that selfishness and greed are the cause of war.

To Teachers: It may be rather difficult for your class to follow the military operations described in today's lesson. If, therefore, the teacher will in advance of the lesson, sketch the war zone, putting in the names of the cities, and will then have it before the class as the story is told, each pupil will get a clearer mental picture of the contest. Or the teacher may care to sketch the northern part of South America and the isthmus country, and let the class help write in the names of the cities, as the recitation proceeds.

Today affords a good opportunity to show that human nature has not changed. The prosperous Nephites became the envy of the lazy, wicked Lamanites, who were always trying to get by warfare what they were not willing to work for. Are there such people today? Do people envy those who have more? What did the revolutionists do with the property of the wealthy in Russia? Read about the crime in large cities. Wicked men rob people, stores, trains in order to get easy money. Envy is a dangerous quality. How can it be suppressed in boys and girls? How can they be encouraged to be contented with what they have until their own efforts add to their store?

When you come to the story of the people of Lehi and the people of Morianton, point out how this dispute was about land ownership. Here again you have an old, old story: Wanting more. It is land that nearly all wars are caused by—land hunger. That was the case with the people of Morianton. Let the class tell the story with that thought in mind.

Back of the world war was the desire to get dominion over other people. Individuals, too, dispute over land boundaries. What has the Lord given us as laws and commands, in order to help us overcome this natural greed? Here the principles of tithing, fast offerings, building meeting houses, may be profitably explained.

The outstanding impression should be

left with the class that the Gospel is the cure for all these weaknesses, and that the Latter-day Saints should rise above these things that have caused so much trouble, sorrow and destruction in the world.

Second Sunday, September 9, 1928

Lesson 35. The Sons of Helaman

Text: Alma 53-56.

Objective: To teach the overpowering value of faith.

To Teachers: Here is a picture of two types: Ammoron, cruel and Godless; Moroni, kind and God-fearing. The exchange of their letters, as recorded in this chapter, should be carefully analyzed by the class. They should be led to see the effect of a non-religious life upon an individual; the result of a devoted life upon an individual. Note the lame arguments used by Ammoron, just the same used today by atheists and other unbelievers. How would your class answer Ammoron's questions? Give them an opportunity.

Now comes one of the most stirring, affecting and beautiful episodes related in the Book of Mormon. Let the class tell of the promise made by the sons of Ammon, not to bear arms. Then relate how their sons were drafted. Read their beautiful sentiment of faith inspired by their mothers. At this point, you should dwell on the value of the home influence. Why do boys and girls today go forth as missionaries? Why do they leave pleasant homes and their friends and submit to unpleasant treatment in the world? Where did they get that faith? This lesson should inspire them with a greater love and respect for their parents and their homes.

Then let the class discuss the conflict and the wonderful results that followed in the saving of every one of the two thousand faithful young men.

Teachers must surely make an inspirational lesson out of the work today.

Third Sunday, September 16, 1928

Lesson 36. Continued Warfare

Text: Alma 57-58.

Objective: To teach that the Lord is with His people in righteous warfare.

To Teachers: Continuing to show how the unflinching faith of these young men

was rewarded. Although a thousand of the Nephites were slain, not one of the sons of Ammon perished. And yet, every one was wounded.

Let the class reflect upon this incident. At this point, you may call attention to patriarchal blessings which promise our young men who are to go out into the world, that the Lord will warn them of danger, He will preserve them against floods and winds; He will shield them against wicked men.

Point out to them that the same Lord is with the young people today who exhibit the same kind of faith.

How can boys and girls show that they have faith? Let them enumerate the many little things that they can do to prove their faith.

The concluding words of Helaman to Moroni show Helaman's true character; full of faith and humility. The class should know that these are qualities which great men and women possess. Boys and girls should cultivate those traits now. Teachers should tell some appropriate story dealing with a faith-promoting incident in our own Church—to show that faith still exists today and is amply rewarded.

Fourth Sunday, September 23, 1928

Lesson 37. The Lamanite Invasion

Text: Alma 60-63.

Objective: To teach that great men exert an influence for good over the people.

To Teachers: Moroni, Pahoran and Helaman are all story characters. A judge, a warrior and a preacher unite their strength to save their people. Let the class tell how each man made his contribution to the salvation of the Nephites against the Lamanites. Analyze Moroni's fervent, courageous letter to Pahoran. It is a reminder of Brigham Young's defiance to the misguided army that came to Utah to "annihilate" the "Mormons." At that time this great modern leader declared that every house and every blade of grass would be burned before he would allow the invaders to take over our possessions. There was the same kind of courage.

Why did the free-men fight more courageously than did the king-men? Why do free-men always stand up better than king-men? Why did the Lord set up a free government instead of a kingdom in this country? What kind of people will such a government produce? How can the Gospel flourish better under such a government than under a kingdom?

Another event recorded in today's lesson is of great historical interest: the

expedition of Hagoth. It is quite generally accepted that these people finally may have drifted over to the South Sea Islands and there laid the foundation of the civilizations found in Hawaii, New Zealand and Australia.

The traditions, beliefs and customs among those people today point to the fact that they are an off-shoot of the Nephites. They are declared to be of the House of Israel.

Tell of the erection of the Temple in Hawaii and the work that is being done there.

Fifth Sunday, September 30, 1928

Lesson 38. Weakening of Nephite Government

Text: Helaman, Chapters 1-4.

Objective: To teach that a good government cannot be built upon wickedness.

To Teachers: The present lesson gives a graphic description of corruption in government. The lives of good public officials were not safe. We have now the beginning of that great organization, the Gadiantons, who finally caused the downfall of the entire Nephite civilization. Call attention of your class to the needs for good government, with good men to administer it. This is a land that has a written Constitution, and where the people themselves are the rulers. Show, too, how important it is that good people must take interest in public affairs so that this great government of ours may continue.

The lesson also deals with the migrations into the north country (North America.) Note the use of cement in their buildings, indicating their high degree of intelligence. See what is said about shipping. Picture to your class this widespread expansion of building and trade—and then to think that wickedness wiped it all out.

Along came wealth and the people forgot the Lord. What always happens? What happened to the people before Noah?—to the Israelites? What will come to the Latter-day Saints if they ever forget their religion?

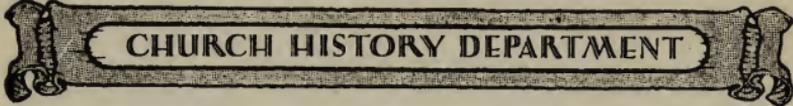
Quarterly Review

The answers are to be very short. Administer the review quickly, gather up the papers, and proceed with the lesson. After Sunday School analyze the results from a teaching standpoint. Which questions were missed by the largest number of pupils? Were these questions missed because of failure on your part to make the lesson vivid when you taught it?

Questions

1. Of what does scattering the flocks at the setting of Sebus remind you?
2. Was Korihor a missionary, a general, an anti-Christ, a lawyer, or a Lamanite?
3. The Lamanites who were converted by the sons of Mosiah resolved that if anyone came against them to war they would do what?
4. If you remember Alma's commandments to his sons, you will probably remember the name of the one to whom Alma entrusted the sacred records. What was his name?

5. What is the last we hear about Alma?
 6. Who was it that raised the Title of Liberty?
 7. How did Amalickiah become king of the Lamanites?
 8. The two thousand sons of Helaman were really the sons of what people?
 9. Why had not Pahoran sent more assistance to Moroni and Helaman?
 10. What did Kishkumen do?
- Note that the blank on the last page of the leaflet for Lesson 38 is to be used for writing the review. Have a few sheets of blank paper ready for any who do not bring their leaflet with them.



General Board Committee: Adam S. Bennion, Chairman; J. Percy Goddard, Vice Chairman; Josiah Burrows

LESSONS FOR SEPTEMBER

First Sunday, September 2, 1928

Lesson 34. Brigham Young, Great American Colonizer

Text: Lesson Leaflet, number 34.

Objective: To show that Brigham Young was not only capable of leading "Modern Israel" to what was then a "rejected country," but by his divine vision, coupled to a wonderful strength of character, he was able to establish them successfully against all enticings to move elsewhere.

Supplementary References: Look up the references index in the following books on "Young, Brigham;" "Church History;" "History of Utah," Vol 1; "Essentials of Church History," Smith; "One Hundred Years of Mormonism," Evans; Any "Life of Brigham Young" or "Biography," also see "Discourses of Brigham Young."

Along with this lesson, there should be read in every class, "Robbed by the Wolves," in Relief Society Magazine for July, 1928. It is a thrilling, historical, pioneer story of a faith-promoting nature, written by Carter E. Grant.

Suggestions on Preparation and Presentation: As the leaflets carry but one thousand words, surely by now you have come to realize the inestimable value to the teacher of various gripping supplementary incidents that fit nicely into the lesson setting. Every book mentioned above gives some of those incidents. "The First Sabbath, The Inland Sea, The

Scouting Trips, The Temple, etc." These and many more such stories can be made to live with the child.

Questions for Teachers

1. Show briefly why Brigham Young was so determined that "this was the place."
2. How did Brigham Young handle the "Gold Rush Fever?"

Second Sunday, September 9, 1928

Lesson 35. John Taylor, the Third President of the New Church

Text: Lesson Leaflet, number 35.

Objective: To show that the Lord knew John Taylor as a boy, and that he was brought to America where he could accomplish his life's mission. Let it be shown also that even though he may have been previously chosen, still he had his free agency and had to work diligently and pray earnestly for a testimony.

Supplementary References: "Life of John Taylor," Roberts; "Essentials," Smith; "History of Utah," Vol. 1, 2, 3; "Prophets and Patriarchs," Cowley; "Biographical Encyclopedia," Jensen, Vol. 1.

Suggestions on Preparation and Presentation: In this lesson one has a splendid chance to effectively review the martyrdom, showing John Taylor's part therein. If you can get the "Rise and Fall of Nauvoo," Roberts, read pp. 405-457. Brother Taylor tells the story as an eye witness. You should help the student here to grasp a life lesson in courage

and fearlessness. Get filled to the brim and you'll naturally run over as you warm-up before your anxious students.

Questions for Teachers

1. Point out briefly why "Brigham and John" were greatly needed near the Prophet's side.
2. Give any evidence that leads you to believe that there may have been a choosing before this mortal life.

Third Sunday, September 16, 1928

Lesson 36. Wilford Woodruff, the Fourth President of the New Church

Text: Leaflet, No. 36.

Objective: To show that in a remarkable manner after years of persistent service, Wilford Woodruff was qualified to become the fourth President of the Church. Also to show that he was guided in a wonderful manner by the Holy Spirit.

Supplementary References: "Essentials," Smith; "One Hundred Years of Mormonism," Evans; "Life of Wilford Woodruff," Cowley; "Prophets and Patriarchs," Cowley; "History of Utah," Vol. 1-4, Whitney; "Leaves from My Journal."

Suggestions on Preparation and Presentation: Tell the story of some of the accidents that befell Wilford, showing that through all his narrow escapes, he was preserved for his future mission. Show also how wonderfully Wilford was personally prompted at various times and how he gained or lost according to his obeying or rejecting the inspiration. He relates many faith-promoting incidents.

Questions for Teachers

1. What particular value to us is Brother Woodruff's Journal?
2. Relate briefly the story of the dedication of the Salt Lake Temple.

A Splendid Example

Hard work means nothing to a hen. She just keeps on digging worms and laying eggs, regardless of what the business prognosticators say about the outlook for this or any other year.

If the ground is hard, she scratches harder.

If it's dry, she digs deeper.

If it's wet, she digs where it's dry.

If she strikes a rock, she works around it.

If she gets a few more hours of daylight, she gives us a few more eggs.

Fourth Sunday, September 23, 1928

Lesson 37. Lorenzo Snow, the Fifth President of the New Church

Text: Leaflet, No. 37.

Objective: To show that because in Lorenzo's boyhood he performed the simplest chores with the utmost care and with extraordinary punctuality, he developed for life the habit of seeing the "job well done," which tempered his business and spiritual life to a marked extent. We should also show the great value of laying a solid foundation upon which to build our lives.

Supplementary References: "History of Utah," Vol. 4, pp. 223-227, Whitney; "Prophets and Patriarchs," Cowley; "Essentials," Smith; "One Hundred Years of Mormonism," Evans; "Biographical encyclopedia," Jensen, Vol. 1. Read "A Prophet's Promise and its Fulfilment," by J. Percy Goddard, in this issue.

Suggestions on Preparation and Presentation: Show that when the Adversary sought to darken Lorenzo's mind that his reliance on the Lord led him to the Lord as the proper source of relief, letting the children see that Brother Snow was but following the Savior's command, "Pray always that ye enter not into temptation."

Questions for Teachers

1. In what way does "baptism and the laying on of hands" open up a new world to the convert?

2. Lorenzo Snow declared, "I received a perfect knowledge that God lives, that Jesus was the Christ, etc." Now if he didn't see them, how could he be so positive?

Fifth Sunday, September 30, 1928

Quarterly Review

But always she digs up worms and turns them into hard-shelled profits as well as tender, profitable broilers.

Did you ever see a pessimistic hen? Did you ever hear of one starving to death waiting for worms to dig themselves to the surface?

Did you ever hear one cackle because work was hard?

Not on your life. They save their breath for digging and their cackles for eggs.

Success means digging. Are you?—

PRIMARY DEPARTMENT

General Board Committee: Charles B. Felt, Chairman; Frank K. Seegmiller, Vice Chairman; Assisted by Florence Horne Smith, Lucy Gedge Sperry, Tessie Giauque

WORK FOR SEPTEMBER, 1928

Preview Questions

1. Why, where and by whom were the golden plates, containing the record we now know as the Book of Mormon, hidden?

2. (a) What do we mean by revelation as it pertains to our Gospel? (b) Many people of today claim that the Lord no longer reveals His plans to men on earth. Disprove this statement with some incidents from this month's lessons.

3. Why did the Lord allow such adverse conditions to confront the Saints in the early days of the Church?

4. How would our faith in God and loyalty to His Church compare with that manifest by our first Church members?

5. Read Malachi 4:5 and 6. Where and how has this prophecy been fulfilled?

6. (a) Why has our Church taken such a marked interest in missionary work to the Indians? (b) Of what stick are they?

First Sunday, September 2, 1928

Lesson 9. Hidden Gospel Records

Text: "Bible and Church History Stories," p. 44.

Additional References: Evans, J. H., "Our Church and People," pp. 78-83; Widtsoe, O. J. P., "The Restoration," chapters 5 and 6.

Second Sunday, September 9, 1928

Lesson 10. The Church on the Move

Text: "Bible and Church History Stories," p. 49.

Additional References: Evans, J. H., "Our Church and People," pp. 109-112.

Third Sunday, September 16, 1928

Lesson 11. The Wicked Rage

Text: "Bible and Church History Stories," p. 52.

Additional References: Evans, J. H., "Our Church and People," p. 52.

Fourth Sunday, September 23, 1928

Lesson 12. The First Temple in Our Day

Text: "Bible and Church History Stories," p. 57.

Additional References: Evans, J. H., "Our Church and People," pp. 239-248. (Very clear statement. Do not fail to read this.)

Fifth Sunday, September 30, 1928

Review

What is the Book of Mormon?

And what is the "Book of Mormon?" First, it is the abridgment of certain extensive records made by the ancient, civilized peoples of America. The abridgment was made by a prophet called Mormon, hence the name "Book of Mormon." The people to whom Mormon belonged are known in the book as Nephites. The record is, then, mainly the story of the ancient possession of South and North America by the Nephites. Besides, the book tells of the Lamanites—the brother descendants of the Nephites who remain to the present as the American Indians; the Mulekites, a colony from Jerusalem that became afterwards merged with the Nephites; and the Jaredites, a company of people led by divine power to the promised land of America from the Tower of Babel. The Nephites, themselves, whose history forms by far the greater part of the book, were descended from an Israelitish family led from Jerusalem by the prophet Lehi, about 600 years before Christ.

But the "Book of Mormon" is more than history. The angel that John the Revelator saw fly in the midst of heaven had the everlasting Gospel to preach to every nation, kindred, tongue, and people. That is why the "Book of Mormon" is more than history. It contains the fulness of the everlasting Gospel. It is so simple that the child will read its pages with interest, yet it contains a profound treatment of the philosophy of the Gospel. In the restoration of this sacred record, the prediction of the Apostle John was indeed beautifully fulfilled. Besides the Holy Bible, there was now given to man another volume of scripture equally sacred—a monumental volume, free from the doctrines of men, in which the Gospel is treated fully and simply.—Widtsoe, "The Restoration."

What Temples Are

Temples with the Latter-day Saints are not mere places of worship in the usual sense—meeting-houses, chapels, churches,

synagogues, cathedrals. Rather they are sacred places, to which only those are admitted who are in good standing in the church. To a Latter-day Saint there is no building quite so sacred and deserving of reverence as one of these temples. It stands to them as a symbol of time and eternity, uniting the living and the dead. And so they do not begrudge the great sums of money which it takes to erect these houses, to make them beautiful within and without, and to maintain them. Moreover, just as your home represents in your mind the unity of your family—those who are alive now and all those who once lived in the place and are dead—so to the mind of the faithful Latter-day Saint the temple represents the unity of the human family, with God at the head as Father and all men as brothers. Back of these sacred buildings, therefore, stands our idea that means much to the Saints.—Evans, "Our Church and People."

The Songs to Choose

One of man's greatest failings is to follow the line of least resistance. This

is true of teachers in the Primary department as well as any other group of people. Especially is this true of the music we teach. The finding, learning and teaching of new songs requires a great deal of effort and work, hence we find teachers letting the children select the day school song, almost to the entire exclusion of songs in keeping with our work.

Six days out of seven boys and girls sing many types of songs with the sole purpose behind it of learning music. But on Sunday our singing has a definite purpose to accomplish. It is to praise God and show our gratitude and love for all He has created. With this thought in mind the teacher must exercise great care in choosing songs appropriate for Sunday School. In the choosing of songs a teacher will not go far astray if she asks herself these questions: "Is this song I am choosing for the children to sing of a spiritual nature? Also does it teach thoughts in keeping with the lesson I will present today?" If so, and the music and words are appropriate for little children to learn, the song will be good to use.



A fine colonnade and beautiful gardens are attractive features of San Souci, at Potsdam, sixteen miles southeast of Berlin. The royal palace at San Souci was erected by Frederick the Great in 1745-47.

KINDERGARTEN DEPARTMENT

General Board Committee: Charles J. Ross, Chairman; George A. Holt, Vice Chairman;
Assisted by Inez Whitbeck

First Sunday, September 2, 1928

What Has God Given?

Our Church

Objective: God gave us our Church and we will be blessed if we love it and abide by its teachings.

Story

It was Sunday afternoon, Jennie and Billy had been to Sunday School. Now they were telling their mother about the lesson. "I feel sorry for people who never go to Church," said Billy.

Little Jennie opened her eyes wide.

"Are there any people who never go to Church?" she asked. "Mother and Daddy always go, and Grandma and most all of the folks I know, go to Church every Sunday."

"Oh, yes," said Billy. "But there are some folks who don't go to Church, and just think what they miss. No Church and no Sunday School!"

"Well, I would not miss my Sunday School class for anything," said Jennie.

"Mother, how did people ever come to think of having a Church?" asked Billy.

"A long time ago," said Mother, "when Jesus lived here on this earth, the people among whom He lived used to gather every Sabbath to pray and worship God."

"After Jesus had gone back to our Father in Heaven, those who loved Him and believed in Him gathered once a week to pray to God and to help each other to understand what Jesus had done for them; and then too, that they might often be reminded, and better remember the things that He had taught them."

"Did they have the same kind of Sunday School and meeting as we do?" asked Jennie.

"Not quite," said Mother.

"Did they have Sunday Schools at all?" asked Billy.

"Not like ours is now, but they tried to teach about Jesus in other ways."

"Is that what Churches are for, to teach people about Christ?" asked Jennie. "Yes, my dear," said mother, "and to help us to live as Christ showed us."

"God must have given us the Church," said Billy.

"Yes," said Mother. "It says so in

the Bible. And God wishes us to love our Church and its leaders. If we do so and try to do the things that they teach us, we will be blessed."

Gem:

We love the name of Jesus.
He hears us when we pray
He gives us many blessings
And helps us day by day.

Rest Exercise: One way of showing love for our Church is to be thoughtful and kind to those in need. Pretend today that you are gathering flowers for someone ill in your ward. Learn to sing "Dear Friend We Come to Greet You," page 60, in the Kindergarten and Primary Song Book. Then ask each child to bring a flower with a long stem on it, to Sunday School on the last Sunday in the month and all march to the sick one's home to present the flowers and sing the song.

Suggested Songs for the Month: "We Thank Thee, O God, for a Prophet," D. S. S. Songs: "For This I Pray," page 50, Kindergarten and Primary Songs.

Second Sunday, September 9, 1928

Lesson 62. Joseph Smith's First Vision

Text: "History of the Church," Vol. 1, pp. 2-6. Lesson 62, "Sunday Morning in the Kindergarten."

Objective: Earnest effort to prepare one's self for the work of the Lord is rewarded.

Suggestions: Joseph's religious training in the home helped to strengthen his desire for knowledge of righteousness and eternal life.

When the churches began to disagree, Joseph turned to his Heavenly Father for the help He has promised to give to all who earnestly seek it.

So strong was Joseph's faith that the evil which was trying to keep him in darkness, was overpowered and Joseph received an answer to his prayer. Think what the answer of Joseph's prayer means to us today. The answer to a little boy's prayer has given us the knowledge of how to obtain eternal life.

Gem: Same as for last Sunday.

Rest Exercise: Let the children represent the trees in a grove. Let them choose the kind of trees they wish to be, some pine,

some maples, oaks, etc. The trees are softly swaying. The bees softly buzzing and butterflies were in the air. Represent the bees and butterflies also.

Third Sunday, September 16, 1928

Lesson 63. The Book of Mormon Revealed

Text: "History of the Church," Vol. 1, page 6-15.

References: "Sunday Morning in the Kindergarten," Lesson 63.

Time: Joseph was still a boy.

Place: In his bedroom and at Hill Cumorah.

Objective: Ernest effort to prepare one's self for the work of the Lord will be rewarded.

Suggestions: The wonderful vision Joseph received made such a deep impression upon him that he thought about it constantly. His earnest preparation for his work became so important, that an angel came to help prepare him. The angel brought a most important message. Our Heavenly Father was pleased with the work Joseph was doing, which was the reason he was chosen for so great a work. We can prepare and be ready for Heavenly Father's call, for the work He desires us to do. We can show our love for our parents and those in authority and being obedient to them as Joseph was. Help the children to think of the teachings of Jesus and follow in His footsteps. Then we are preparing for our mission.

Gem:

"Remember your prayers, little children,

Both morning and evening each day.

The Lord is e'er ready to hear you,

He wants all His children to pray."

Rest Exercise: We are preparing ourselves for the work of the Lord when we are obedient to His laws and commandments. Joseph was obedient. Let the children suggest what they do in their daily

lives to obey. Dramatize their suggestions—obedience to mother when she calls—obedience to father when he asks for help from us.

Fourth Sunday, September 23, 1928

Lesson 64. The Precious Record

Text: "History of the Church," Vol. 1, pages 15, 16, 18, 71.

References: "Sunday Morning in the Kindergarten," Lesson 64.

Time: Just after the angel's visit to Joseph.

Place: At the Hill Cumorah.

Objective: An earnest effort to prepare one's self for the work of the Lord will be rewarded.

Suggestions: The things we desire in righteousness will come in their own due time if we are patient enough. Joseph being led to the sacred spot where the records were hid, proves to us that if we will be more careful in our living, seeking, and listening for the Spirit of God to direct us, we are in line to receive His blessings. Joseph's faithfulness and obedience, in not taking the records until the time stated by the angel, shows that we must not complain at not getting what we want at once, but we must wait until our Heavenly Father wishes to give them to us. Just see what a wonderful message was given to the world through Joseph's patience, labor, and faithfulness.

Gem: Same as for last Sunday.

Rest Exercise: Same as for last Sunday.

Note: Remind the children to bring a flower to Sunday School next Sunday to take to one who is ill.

Fifth Sunday, September 30, 1928

Review Lesson 62—Joseph Smith's First Vision; Lesson 63—The Book of Mormon Revealed; Lesson 64—The Precious Record. Review the gems of the month.

Rest Exercise: Let the children march with the flowers they have brought, to someone in the ward who is ill. Sing some cheery songs.

Bits of Philosophy

It is hard to be nice to people who think they are nice.

Religion is like character; the less we have of it, the more we fight to prove that we have it.

A cigarette is a little, round contrivance, which gives about two minutes of unnatural solace, followed by about two hours of nervous discomfort and distress.

False science may contradict a true interpretation of Genesis; true science may contradict a false interpretation of Genesis; but true science will never contradict a true interpretation of Genesis.

—Nephi Jensen.



Dorothy's Travelogue

XII. CONCLUSION.

I felt as though I had really seen very little of London and was delighted at the prospect of two or three days more in that most interesting city.

The day after my liberation from the hospital, we went to Hampton Court. The gardens and parks were perfectly wonderful. I have never seen such flowers. And the dahlias! Words fail me in the attempt to describe them!

The palace was very interesting. We saw Cardinal Wolsey's Apartments, and Henry VIII's wine cellar and kitchen.

Of course, we had to try out the famous "Maze." I was so sure that I could find my way out! But after being in there for half an hour I began to suspect that my chances of getting out were rather slim. I certainly didn't relish the idea of remaining in the place any longer. The guard was most unsympathetic. The more exasperated I became the more he enjoyed himself! We did finally reach the exit; without the aid of a guide either, although I am sure a guide wouldn't have done us much good.

The next two days were quite dismal and uninteresting. The awful yellow fogs had started in. I don't see how people stand them, but after hearing all my life about London fogs I would have been terribly disappointed if I hadn't seen a little one, anyway. As a result, however, our expeditions around London were definitely stopped. After two days in a hotel room Joe and I became desperate. We wildly desired excitement. In spite of Grandma

we donned our hats and ventured forth. I secretly hoped that we would get lost, or something.



HOMeward
BOUND

Lost in a real London fog! What a novel experience! If we should stray away we would be sure to meet Adventure, in one form or another. Nothing thrilling happened, however, and we reached the Plaza Theatre in Picadilly all too safely.

The next day on our way to Southampton we stopped off at Brighton to bid a tearful farewell to Uncle Walter and Cousin Flossie. After that we could hardly anticipate a joyful sojourn in Southampton. On the contrary we had a perfectly glorious time! We received word that some relatives from Ormskirk, in Lancashire, were coming to see us off. We had such a good time with them that we all hated to wave farewell to England.

The first evening on the "Aquitania" we reached Cherbourg, to take on mail and passengers. In the harbor we could see the lights of two other big steamers. Out of the blackness of sky and sea, three small boats glided forth bearing passengers and mail. Both sides of the "Aquitania" were illumined by flood lights. It was a most interesting sight.

The return voyage across the Atlantic was very calm and very uninteresting, although the legionaries, of

it. Partly with purpose, the money dropped on the floor, and rattled through the loose boards, which settled the dispute. Bidding her goodbye I left her to pick it up at her leisure."

Of such women are the queens of heaven! Does anyone wonder that Brigham Young loved and trusted his wife and wives?

"June 21 (Sunday)—Brother P. P. Pratt and I preached to the Saints in Carpenter's Hall, for the first time after I had hired it. I remained with Brother Pratt, preparing the Hymn Book, until the 22nd, when I returned to Liverpool, to attend to the printing of the Book of Mormon. I went to Manchester on Friday, the 26th, and on Sunday, 28th, preached in the Hall. We finished the collection of hymns, and prepared the index for the press."¹¹

Brigham Young was a musician, a natural one, and a wise man, so that he was of great help to the poet-printer,

Parley P. Pratt. Concerning the Hymn Book, the Prophet wrote to Brigham Young later:

"I have been favored by receiving a Hymn Book from you, and as far as I have examined it, I highly approve of it and think it to be a very favorable collection.

"You can use your own pleasure respecting the printing of the Doctrine and Covenants; if there be a great demand for them I have no objections but would rather encourage it. I can say, that as far as I have been acquainted with your movements, I am perfectly satisfied that they have been in wisdom; and I have no doubt that the Spirit of the Lord has directed you, and it proves to my mind that you have been humble, and your desires have been for the salvation of your fellow-man and not for your own aggrandizement."¹²

¹¹Mil. Star, Vol. 25.

¹²Mil. Star, Vol. 1, page 267.



L. D. S. SUNDAY SCHOOL, EL SEGUNDO, CALIFORNIA

Organized December 5, 1926

sing? Mrs. Robinson sings "la, la, la, la," and Princess imitates her, making a very distinct difference in the tones. Of course, the words have a throaty sound, they are not enunciated as clearly as by the human voice, but they are near enough to our human speech to be understood. Here are the facts. Make out of them what you will. It's easier to understand "Fellow," the beautiful police dog who understands so many things his master bids him do and who does them simply at the command of words. We have dreamed of going into the stable and hearing a favorite mare say "Good morning," but we never expected to meet a dog who would say "Hello!"—*Our Dumb Animals*.

Jerry's Fourth of July Dollar

By Glen Perrins

"Now, Jerry," said Mr. Henderson the day before the Fourth of July, "this is to be a SANE Fourth. None of that fire cracker shooting rough stuff tomorrow!"

"Aw," sighed Jerry, half-heartedly, knowing better than to oppose his father with arguing. "How can I celebrate?"

"Well, I don't care what you do," said Mr. Henderson, "so long as it's a SANE Fourth of July. Do you suppose you could enjoy yourself if I gave you a whole dollar?"

"A dollar!" cried Jerry, his eyes sparkling with joy. "With that much money I could do almost anything."

"Here it is, then," said his father, handing him a round, shiny dollar.

"I'm going to have the best Fourth of July ever," said Jerry. Little did he know then the fate that was in store for him on the morrow. Had he known, perhaps he would have refused to take the money.

But, skipping with joy, he ran out of the house to the vacant lot where his little friends were playing.

"Look what I got," he shouted to the crowd.

They quickly assembled around him. He was one of the few fortunate boys who are given that much money at one time.

How proud Jerry was as he clutched the dollar in his moist palm. He was one of the most popular boys in the crowd at that very moment.

"What are you going to buy?" "Where did you get it?" "I'll bet it's your father's," and other envious cries were heard among the group.

"No," said Jerry, "it's my very own. My father has given it to me to celebrate the Fourth of July with tomorrow—but I can't buy any fire crackers."

Then, calling his friends together, Jerry crossed the street to the store, where he bought a huge sack of candy for the crowd. This sort of proved to the bunch that it was his very own money, although he now had only seventy-five cents left.

Seventy-five cents, however, seemed like a little fortune to Jerry that night as he lay dreaming of the Fourth of July.

The money, he thought, would bring him so much fun. What a time he was going to have! He could hardly sleep, thinking about the seventy-five cents.

The Fourth of July dawned bright and clear. Jerry could hear the fire-crackers being fired in the streets below his window the next morning.

"There's nothing exciting for me to do on this SANE Fourth of July," he thought, and he turned over to go to sleep.

But the shooting of fire-crackers continued and his nap was interrupted by Bobby, his boy friend, calling to him from below the window.

"Jerry, Jerry," said Bobby, "Come on out and see my big fire-crackers, I've got a whole lot this morning."

Jerry at first pretended to sleep, but his curiosity got the best of him and, quickly dressing, he ran downstairs and out on the lawn to see his friend and his fire-crackers.

"Yesterday you gave me a lot of candy," said Bobby. "Today I'm going to let you have the honor of setting off my first fire-cracker—and it's a big one."

"But father told me not to play with fire-crackers today," said Jerry.

"Well, just setting off just one fire-cracker won't hurt," said Bobby. "Come on over to my place. We'll set it off on my lawn and no one will know anything about it."

"It certainly would make a big BANG," said Jerry, noting the size of the huge cracker.

"You bet it would," said Bobby. "We could put a can over it and that would make it louder than ever. Wow!"

Jerry was weakening. "Father isn't up yet," he began, "and maybe he wouldn't care if I just set off your first fire-cracker—just one."

Away scampered the boys, Jerry trying to throw off a guilty conscience.

Getting a tin can the boys placed it over the huge fire-cracker. Jerry lit a match, and touching it to the fire-cracker, quickly backed away.

After a short period of sputtering, the cracker exploded.

"Bang!"

What a noise it made! The can flew up into the air—not a vertical slant, however, but sidewise—and then,

"Crash!"

This was followed by a tinkling of glass.

Amazed, Jerry and Bobby stood looking at the parlor window, through which a huge hole had been broken by the can crashing through it.

"Now look what you've done," said Bobby. "You've broken my mother's parlor window."

"Me!" exclaimed Jerry.

"Yes," said Bobby. "You did it. You lit the fire-cracker, didn't you?"

"Well, it was your fault, too," said Jerry.

"But you're to blame more than I am," stormed Bobby. "You should have looked which way the can was pointing. You'll have to pay for it, too! You're rich—you've got money in your pocket."

"I—I—" began Jerry.

Then Bobby's mother and father came rushing to the door to see who had broken the window.

"You naughty boy, Jerry Henderson," said Bobby's mother. "I'll see that your father makes you suffer for this. That window cost \$6."

"Six dollars!" That seemed like a fortune to Jerry.

"I'll work hard and pay it," said Jerry. "Here's 75c to begin with," and he handed Bobby's father his last bit of Fourth of July money. His Fourth of July dollar was gone.

Sadly he turned his footsteps toward home.

Let us skip what his father had to say—suffice this story to end with Jerry's having learned a valuable Fourth of July lesson. Hereafter, he remembers his Fourth of July dollar and obeys his father.

A Glimpse of Long Ago

As chapter fifteen of this interesting Book of Mormon story is a Christmas tale, we have reserved it for our Christmas number and the next instalment of Leah Brown's serial will appear in the August number.

A Natural Consequence

Two women met while down at the corner shopping. Said one. "I made an awful mistake this morning. I gave my husband a dish of Lux by mistake for cornflakes!"

The other was properly horrified. "Was he mad?" she asked.

"Was he mad?" repeated the first: "I'll say he was mad. He foamed at the mouth."

"Fluff"

By Venice Farnsworth Anderson

CHAPTER 1. FLUFF FINDS A HOME

Fluff was a little stray kitten. She had been driven away from one back door after another, just because no one wanted to take care of a poor little cat. At one home where she had tried to get something to eat, a mean boy had thrown a tin can at her. It had struck one of her hind legs and torn a big piece of fur off. This injured leg hurt her badly when she tried to run. She had had nothing to eat for days now, and she was so weak she could hardly walk.

She came finally to a nice looking garden gate which stood partly open. She went inside to try to catch a fat grasshopper that was hopping around on the lawn. Just then she heard the back door slam. She jumped to run away, afraid that she might get hit again. To her surprise she heard a little girl saying in a kind voice:

"Why, you poor pussy, you must not eat grasshoppers. They will make you sick."

Fluff turned and saw a pretty little girl walking hurriedly toward her. The child was eating a large piece of something which smelled decidedly good to the starving kitten.

"Here, pussy, eat this," said little Vera, as she put a big bite of cake before Fluff's nose.

Fluff swallowed this at a gulp and begged pitifully for more.

Vera left her whole piece of cake for the kitten and ran into the house for a saucer of milk.

Fluff was so delighted when she saw this that she could not keep from putting her little paw on Vera's arm to hurry the milk down where she could reach it.

Vera patted her gently while she drank the milk to the last drop. Then the little girl watched her new found pet curl herself into a ball in a warm corner by the porch.

Fluff was so happy that she fell asleep dreaming that plump mice were playing all around her nose. Next morning she stayed to see if the pretty little girl would come out again. Sure enough, quite early in the morning, Vera came out carrying a saucer of bread and milk. She was almost as delighted to see Fluff still there as Fluff was to see the milk. While Fluff ate her breakfast, she and her sweet little mistress became fast friends.

Fluff tried to show the nice people who had given her a home how happy she was, by being the best kitten in the world. She never thought of scratching even though her claws were very sharp. Vera's mama liked the new kitten because she did not try to sneak into the house when the back door happened to be left open.

It was funny, too, how quickly all the mice around the place vanished. A whole family of these little pests had had their home under the porch. They used to run all over Vera's mama's clean shelves and fruit bottles in the basement and make lots of muss. Fluff had watched, and caught each one just as it was trying to go meddling into the house.

Within a few weeks Fluff showed what good milk and kindness could do for her. She became the most beautiful kitten. Her eyes, which had been a pale green and savage with hunger, now were a deep amber color. They glowed lovingly on her little mistress whenever Vera came near. Fluff's fur, which had been so thin and dirty, was now a handsome pearl grey coat except on her legs and stomach, where it was snow white. Every tiny rib had showed through her skin when she had come starving into the lot. Now her body was covered with good muscles and little rolls of fat. The sore which the naughty boy had made

on her leg, was thoroughly healed, so that she could run like the wind.

There was only one peculiar thing about Fluff. That was her hind legs. They were much longer than most kittens' and made her look something like a tiny greyhound. But my how she could jump with these legs! In fact, she became such a fine runner and jumper that she did not learn to fight. Whenever the neighborhood dogs came to steal her food from her, as dogs always do, instead of fighting them away, she would spring nimbly into a nearby tree or on to a high window sill. From this safe place she would sit and hungrily watch the dogs eat her good dinner. Of course, the dogs soon came to believe that she was a perfect coward and so stole her supper whenever they felt like it.

CHAPTER II—FLUFF MOVES INTO THE BASEMENT

When it began to snow and the nights were freezing cold, Vera fixed a nice soft bed in the basement for Fluff. Here she could curl herself into a little ball and be so comfortable that she would purr herself to sleep for hours at a time. If it was exceptionally cold out doors, Vera would not make Fluff come out of the warm basement even to eat. The little girl would carry down bread and milk and nice bits of meat to her beloved kitten.

Of course having everything made so easy for her, almost spoiled Fluff. She grew so fat and lazy that she could hardly walk. Soon she became so lazy that she would not come up even when Vera called her for her food.

She might have become too fat even to jump if an accident had not happened to one of the basement windows. A careless coal man, when delivering a load of coal, broke a large pane of glass in the window, quite near Fluff's bed. A lot of fresh air came in through this hole and Fluff learned that fresh air is much nicer than stale air.

About this time the weather became warmer and Fluff began to climb out through the hole in the window to take brief walks in the crisp sunshine. Several gentleman cats in the neighborhood saw her taking these strolls and thought her a fine cat. They asked her if they might come to see her. She invited them to call on her in the basement. Soon she had a number of visitors and some of them were not very well behaved. They made a dreadful noise in the basement, chasing one another round, meowing and having cat concerts. Several times right in the middle of the night, Vera's daddy had to get up and shoo the cats out of the basement because they were making such a dreadful noise. Once about two o'clock in the morning, after he had chased them out twice before, he became very cross when he had to get up again. He took the broom this time and drove them all out, even Fluff. Then he nailed a big board over the broken window so that they could not get back in.

Fluff did not like this very much at first, but it was really good for her. It prevented her from being fat and good for nothing. She soon found another sleeping place which was much better for her health.

This new home was in a back corner of the double garage, which was being used as a store room. There were some soft old rugs and papers in the corner. The door to this part of the garage was seldom opened. This made it very safe for a cat's home.

Fluff was glad she had long legs and could jump well, for she had to go into her home through a small, glassless window at the top of the door. This was more than five feet from the ground. After the first jump or two, however, Fluff made it easily. She took great pains to keep in practice so that she could jump quickly away when a dog came along.

(To be Continued)



Spring is here!
Or is it summer?

Well, come out under the big tree and I'll tell you a story:

Once upon a time there was a little girl who was going to a Primary party and she just couldn't make her hair stay put.

"Why don't you go to the mirror?" asked her mother. That sounded sensible, so the little girl went to the mirror, and came back looking so very nice.

"Isn't it glorious to have a looking glass?" asked her mother.

"And windows!" said the little girl, attracted by a beautiful robin that came from somewhere and lit in a tree, whose branches brushed the house.

"And spectacles," said grandmother.

"And bottles," said Bob, who had just bought a cold-root beer.

"And watch crystals," broke in daddy, looking at the time, "you must hurry."

"OO!" broke in tiny Sally. "Isn't glass 'portant?"

"Indeed it is," laughed mother. Mother used to be a school teacher and just knows everything. "And do you know how it was discovered?"

"Thousands and thousands of years ago, some fishermen built their camp-fire on a sandy shore where lime and silica sands were in the right proportion to combine with the ash from their fire, and get fused into the first crude piece of glass. Mustn't it have seemed wonderful to them? What would they say if they could visit a modern glass factory and see what they had started so long ago?"

"It shows you that small things are not to be scorned, doesn't it?"

"Somebody started a glass factory in

Salt Lake City quite a number of years ago, but it did not succeed. If we had it now, you would see tons upon tons of sand, with soda, ash, limestone, and other chemicals dumped into large tanks made of big blocks of fire clay. Then gas jets would spurt fire over the whole mass and raise its temperature to 2500 degrees or more. And pretty soon your eyes would pop out, for you would see a green liquid glass coming from all that solid sand they put into the tanks.

"Now suppose you were watching them make KERR GLASS FRUIT JARS like mother uses in bottling time. You wouldn't see green, because other materials are added to make those bottles strong and even in thickness, and chemicals are added to make them clear and transparent.

"Now all these things you know are done by automatic machinery. This machinery picks up a gob of glass, the exact amount, and drops it into a cast steel fruit jar mould. The mould is carried to another place, (by machinery, remember), where it stops and a puff of air let in blows the liquid glass evenly against the sides of the mold and presto! there's a fruit jar!

"But the jar isn't quite so hot now. From 2500 degrees, it has gone to 1500 so that it can retain its shape. It is cooled very gradually to insure its toughness. Then it is carefully examined by trained inspectors, capped and packed into the box, in which it comes into our homes. Sally made her doll house out of a Kerr Fruit Jar box, as you know.

"You also remember the three styles. The Kerr Wide Mouth Mason and Economy Jars with their wide mouths that let you pack large fruits and vegetables and pieces of chicken and fish and meat that can be taken out without breaking them and spoiling their looks. And you remember, too, how mother used the same style cap for all? That is what they call the Kerr Mason Cap, which fits any standard Mason Jar.

"And do you recall how mother doesn't use rubber rings any more? It took a long time to discover how to do away with that band, but they have found an exceptionally easy and sure way of using a composition sealing gasket. These Kerr Caps are made of the best grade flexible tin plate, heavily gold enameled so that we can't have ptomaine poisoning.

"The Kerr Glass Fruit Jar Company publishes a very attractive booklet that contains some delicious recipes for canning and preserving as well as a wealth of information on the different methods of canning, the economy of canning at home, and the many advantages of home canned foods. I'm sure they will send a copy free if you will write them (the Kerr Glass Mfg. Corp., at Sand Springs, Oklahoma), for it."



The Budget Box is written entirely by children under seventeen years of age. To encourage them, the "Juvenile Instructor" offers book prizes for the following:

Best original verses of not to exceed twenty lines.

Best original stories of not to exceed three hundred words.

Best amateur photographs, any size.

Best original drawings, black and white.

Every contribution must bear the name, age and address of the sender, and must be endorsed by teacher, parent or guardian as original.

Verses or stories should be written on one side of the paper only. Drawings must be black and white on plain white paper, and must not be folded.

Address: The Children's Budget Box, "Juvenile Instructor," 47 East South Temple Street, Salt Lake City, Utah.

A Trip to the Beach

Once upon a time we took a trip to the beach. When we got there we played in the sand. Then we played with the waves. We would dig holes, then let the waves fill them. About dinner time we went back to my mother and father, ate lunch, then we rested, then went back to the waves and played with them. Pretty soon we got tired and went back in the shade. There were some sandwiches left over so we started to eat them because it was almost supper time, but mama made me stop because I just got over a bad cold. While we were there a soldier carved a sand wall. Inside the wall was a soldier made from sand, and his little buddy sitting beside him trying to wake him. The man who carved these things said that anyone who wanted to could give him pennies for his carvings. Very soon we were on our way home. We had a very nice time. That night we dreamed about our trip.

Age 8

Rita Skousen,

1409 Waterman Ave.,
San Bernardino, Calif.

When I Am Grown

When I get big, I'm going to be
The nicest girl you ever did see,
I'll wash the dishes and sweep the floor
And if I can I'll do something more.

I'll not quarrel, or tattle, or fight,
Like some girls do most every night;
I'll always speak in a gentle tone,
I'll just be wonderful when I'm grown.

But mama says she cannot see
When these great changes are going
to be.

"For my dear girl," she says with a
sigh,

"Don't count too much on the by-and-
by."

So perhaps I'd better begin today
To say the things I ought to say.
And if I'm going to do anything at
all,

I'd better begin while I am small.

Age 10

Delna Neves,
Burlington, Wyo.

The Bravest Coyote I Ever Saw

One night Daddy and I were coming home from town on the wagon, after dark. We had gone about a mile when we suddenly saw a grayish form following behind us. When we looked again, we saw it was a coyote.

Our dog, Keno, a half-shepherd and half-collie, was with us and he was larger than the coyote.

Coyotes had always been afraid of him, so when he tried to chase this one away from the wagon and it turned around and chased him back again, he was afraid and started to trot along in front of the wagon while the coyote trotted behind. It followed us this way for about two miles and then howled as long as we could hear it.

We thought it must have been a mother coyote whose den was near by, and she was afraid we would disturb her cubs. That was the only time I ever saw Keno afraid.

Age 10.

Wayne Thomas,
Aripine, Arizona



Photo by Dunal Richards
Age 14
Cleveland, Utah

Summer Time

Under the tree tops,
In the nice, cool breeze,
Boys are spinning tops,
Birds are singing in the trees.

Bees are buzzing everywhere,
Busy making honey,
Lots of music in the air,
The whole wide world seems sunny.

Roses blooming, lilacs, too,
Butterflies flying around,
Sailing in a nice canoe,
Happy children are found.
Age 11. Erma Johnson,
Prescott, Arizona.

Rhoecus

One day a young boy was walking through a forest. Suddenly he heard a voice calling, "Rhoecus, Rhoecus." Rhoecus looked around but saw no one so continued on, again he heard a voice calling him. This time he saw only an old tree falling down. He thought it a pity a tree like that should fall down. He soon found a board and put against it. In an instant a beautiful maiden or dryad appeared. Rhoecus stood there amazed. Then the dryad said, "Rhoecus, since you have been kind enough to keep this tree from falling down and saving my life, I will give you one wish."

"I wish you would make me gentle," said Rhoecus.

"Then meet me here tomorrow before sun down," answered the dryad.

The next afternoon Rhoecus was at a merry making party, when a little bee buzzed around his head, he brushed it roughly away and broke its wing.

The sun was just going down when he remembered his promise to the dryad. He ran at once to the forest but found only the tree. A voice came from the tree saying, "I sent the little bee to you as a reminder, but you brushed him away and broke his wing, you will never see me again and I

can not teach you to be gentle."
Rhoecus begged and begged but it was
all in vain. At last he went sadly away.
Age 12. Phyllis Elwood,
Cache Junction, Utah.

Courtesy

Let's start being courteous right today,
Let's start being courteous in the very
best way.

Don't answer your teacher by saying
"sure,"

But answer politely "yes ma'am" or
"yes sir,"

If, when walking along you give
someone a bump,

Don't pass roughly by with only a
"humph,"

But turn 'round and politely say,
"Pardon me lady,"—start this today.

Age 13. Ethel Goodman,
San Bernardino,
California.

A Trip to the Canyon

One day my cousin Pearl suggested
we go for a ride to the canyon. I
agreed. We were to start at 10:00
o'clock. Pearl was to come and get me.
When she came I was ready. When
we reached the canyon we found some
berries. As we hunted for more ber-
ries instead of finding any, two large
rattlers frightened us away. After we
had ridden around our horses were as
tired as we were. Then we ate our
dinner on a large flat rock overhanging
a large deep canyon. As we sat there
the wind began to blow. The sky
looked as though it would rain. Be-
fore we was out of the canyon it was
raining. It only rained a few minutes
and then stopped. We decided we
wanted some pine nuts so we gathered
some and made a fire, then we roasted
some pine nuts. After we had eaten
all the pine nuts we wanted we de-
cided to go home as it was getting late.
We both agreed we had had a very
splendid day.

Age 13. Verona Hatch,
Koosharem, Utah.



Age 10 Drawn by Jean Bagnall
Chester, Utah

A Narrow Escape

About sixty years ago, while the In-
dians were still mean, my Grandmother
and Grandfather were going to Rich-
mond, Utah, from Franklin, Idaho, to
take some wheat to be ground into
flour.

On the way down to Richmond they
met an Indian brave carrying a blanket
over his arm. He stopped them and
said he wanted to ride to Richmond
with them. Grandfather thought it
best to give the Indian a ride instead of
fighting him, so he let him get in the
back of the buggy.

They had gone for about fifteen
minutes when Grandfather happened
to look back and he saw the Indian
sharpening a large knife. The blanket
was hanging over the edge and so

Grandfather took his foot and pushed it out. He went on for about a half a mile and stopped, he pointed to the blanket and said, "Blanket fell out." The Indian told Grandfather to wait till he got back, so he waited till the Indian got almost to the blanket and started the horses up on a fast trot. The Indian ran but could not catch up with them.

The Lord was with them that time.

Phyllis Corbridge,
Grace, Idaho,
R. D., Box 35.



Photo by Florize Edwards
Age 12 Freedom, Wyo.

The Humming Bird

The humming-bird has a wee, wee nest,
In which to let her babies rest,
Its eggs are no larger than a pea,
For the baby birds are very wee.

A love refrain it sings,
And its whirring wings
Go so very fast,
I wonder how they last.

Age 9. Bernice West,
2665 Monroe Ave.,
Ogden, Utah.

My Dream

I once had a nice dream. I dreamed that my brother and sister were coming home at the same time. My brother brought me a little doll house with pink curtains of lace and a little doll to put in it. My sister brought me a ring.

I showed my brother my four dollars that I had saved, and told him to buy me a chocolate cow with them. But he, instead of buying a chocolate cow, bought a real calf and painted it chocolate color.

I started to eat it, but found it to be very much alive, so I put it out of doors. When I awoke it was gone.

Age 7 Marguerite Thomas,
Manassa, Colo.

My Baby Brother

I have a baby brother,
With eyes as black as coal,
He is always full of mischief,
Determined to get his goal.

He climbs upon the tables,
He climbs upon the chairs,
He climbs everywhere he is able,
And tumbles down the stairs.

But in spite of all his mischief,
We love him very well,
For his smiles are like the sunshine,
And his laughter like a bell.

Age 9. Bethene Blatter,
Idaho Falls, Idaho, R. D. No. 3.

Mountain Scenes

Oh! the ragged mountain slopes,
Look down like castles on the moat,
Lofty peaks rise in the air,
So high their tops are ever bare.
Oh! the canyon's steep and wild,
Where the weather is so mild,
Oh! the pines so tall and straight
Act as sentinels of a gate.

Age 12. Duane Lee,
Yost, Utah, Box 31.



Drawn by Zona Morrison
Age 12 195 West 2nd North,
Richfield, Utah.

A Gift from Heaven

My cousin had a darling little baby boy and one day after I had teased for quite a long time, my mother told me I could stay with her a while. Grandma was staying at our home so there wouldn't be room for me anyway.

I was playing with little Richard when I saw a car drive up to the gate. I saw that it was daddy. He said he had just taken grandma home to get some pillows so he thought he would come and get me.

When I got home, to my surprise, I found there was a new love come to live with us. I had a little baby sister, so of course they couldn't get me to go back to my cousin's house to stay that night. Grandma made me a bed of pillows on the floor. Mama said that our new love was a gift from heaven.

Age 10. Florence Anderson,
Wilson Lane, Box 14,
Ogden, Utah.

The Pioneer

Again we hail this joyful day
Which brings us happiness each year.
When brave and bold they pushed their
way,
The cheerful, happy pioneer.

Onward o'er the plains they toiled,
Suffering pains with a smiling face.
Praising God and never foiled,
Until they reached the chosen place.

When their evening tasks were thru,
'Round their campfires they would
sit.

Singing praise to God anew,
Each one willing to do his bit.

Age 13. Hyrum Richards,
Cleveland, Utah.



Drawn by Marilla Riding
Age 12 Tropic, Utah

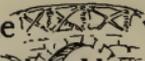
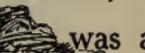
HONORABLE MENTION

Louise F. Bawden, Salt Lake City, Utah
Myrtle Chesley, Ft. Thomas, Arizona
Marshall Clarke, Grover, Utah
Arthur Clegg, Elmo, Utah
Melba Colby, Sigurd, Utah
Keith Fuhrman, Providence, Utah
Afton Olson, Delta, Utah
Fushia Pope, Green River, Wyoming
Eva Vance, Fairview, Utah
Olive White, Kingston, Utah

The Merry Little Grig and his Good Time

Chapter VII



OVER the  went the  and right ahead he saw a big . "On the other side of that ," said the , "I shall find my Good time!" But lo and behold, on the other side of the  was a

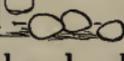
very little  sitting on the ground with a very little

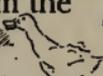
 on her  and a very little  in her  and a big  rolling out of each . "Oho,

little , why do you cry?" asked the .

"Because" said the , "my  gave me

three  to buy  from the  and

 from the  and  from the .

And first I went by the pond and a big  hissed

at me and I lost the first  and then I went by the brook

and a big  croaked at me and I lost the second

 and then I went by the barnyard  and a big

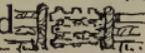
 laughed at me and I lost the third  and now

I have no  at all!" "Boohoo, boohoo, but this

will never do!" cried the , and he took the very

little girl's  and first they went to the pond. ,

said the , "have you seen this little girl's

"?" "Gobble, gobble," said the  and swam to the edge of the  and lo and behold, there was the first ! And then they went to the brook. "!" said the , "have you seen this little girl's ?" "Katchink, katchunk!" said the  and he hopped up on a  and lo and behold, there was the second ! And then they went to the barnyard . "!" said the , "have you seen this little girl's ?" "Ho, ho!" laughed the  and he put his  in his  and lo and behold, there was the third ! Then the  laughed for joy and they ran and bought  from the  and  from the  and  from the  and carried them all home to the very little girl's . "I thank you!" said the . "Don't mention it!" said the . "A good to you both!" and he threw his  over his shoulder, tossed his pointed Green  high in air singing tra, la, and away he went to find his Good Time.





A Difference

"Did the speaker electrify his audience?"
 "No, he merely gassed it."—Williamette Collegian.

Close Relationship

"What animal," asked the teacher of the class in natural history, "makes the nearest approach to man?"
 "The mosquito," timidly ventured the little boy with the curly hair.

In the Shoe Shop

Customer: "Which leather makes the best shoes?"
 Shoe Salesman: "I don't know, but banana skins make the best slippers."
 —Edinburgh Scotsman.

Why Not Your Own?

Irritable Husband (to wife driving a nail): "However do you expect to knock a nail in the wall with a clothes brush? For goodness sake use your head."

In Full Agreement

Wife: "Do you know, I have a very small mouth. In the glass it doesn't look large enough to hold my tongue."
 Husband (testily): "It isn't!"

Palatable Vacuums

George: "Say, do you know what becomes of the holes in doughnuts?"
 Edward: "No—what?"
 George: "They use 'em to stuff macaroni!"

It Makes a Difference

Cop (to woman driver)—Hey, you, why don't youse look where yer goin'?
 Woman—Well, you see, officer, this is the first time I've ever driven from the front seat.

A Cutting Remark

MacGregor: "Are ye the mon who cut ma hair last time?"
 Barber: "I don't think so, sir. I've only been here six months."

Was it a Challenge?

Nervous Youth: "Darling, your are the breath of my life."
 Fair Flapper: "Well, why don't you hold your breath?"

Wrong Church

"Why don't you and your mummie go to the church that me and my mummie go to?"
 Violet: "'Cause we belong to a different abomination."

Oh, Those Questions!

"What's the trouble?" asked an excitable woman as the street car stopped suddenly.
 "We just ran over a dog," explained the motorman.
 "Was he on the track?"
 "No, lady, we chased him up an alley."

No Fare, Girls!

First Co-ed: "The cheek of that conductor. He glared at me as if I hadn't paid my fare."
 Second Co-ed: "And what did you do?"
 First Co-ed: "I glared right back as if I had."—Wash. and Lee Univ. Mink.

A Sure Cure

A subscriber to "The Literary Digest" forwarded the following clipping to that periodical:
 "Dear Doctor: "My pet billy goat is seriously ill from eating a complete leather bound set of Shakespeare. What do you prescribe?"
 Answer: "Am sending "Literary Digest" by return mail."

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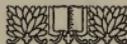
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